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"In the name of Allah, the All Gracious, All Merciful"

مواعظ فقیہ الامت

Discourses of Faqeeh-ul-Ummat Hadhrat Mufti Mahmood Hasan Gangohi

رحمة الله عليه

Vol. 2

Title:	Discourses of Faqeeh-ul-Ummat Hadhrat Mufti Mahmood Hasan Gangohi رحمة الله عليه, vol. 2
Translated by:	Moulana Ilyaas Ahmad Bayat Shaheed رحمة الله عليه
Published by:	Madrasah Taleemuddeen
Address:	4 Third Avenue P.O.Box 26393 Isipingo Beach Durban 4115 South Africa
Telephone:	+27 31 902 9818
Fax:	+27 31 902 5681
Email:	darulum@alhaadi.org.za
First edition:	Rajab 1434 / May 2013

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Introduction

Alhamdulillah, it is only with the grace of Allah Ta`ala that this second volume of the 'Discourses of Faqeeh-ul-Ummat' has been published. Just as with the first volume, the second volume consists of 14 discourses as well. May Allah Ta`ala accept this edition and allow it to be a means of guidance.

Discourse 15

Soul Searching and Following the Sunnat

نحمده و نصلي على رسوله الكريم

Hafiz Muhammad and Hadhrat Madani رحمة الله عليه

In the district of Meerut, lived a *buzurg* by the name of Hafiz Muhammad Husain Sahib رحمة الله عليه. He was from among the special *mureeds* of Moulana Gangohi رحمة الله عليه. His legs, from below the knee, were bent inwards.

Thus, if he desired to go anywhere, he had to be carried on someone's back. After the partition of India, he wrote a letter to Moulana Husain Ahmad Madani رحمة الله عليه. (He had also written to many other great *ulama* such as Moulana Aazaad and Moulana Habeeb-ur-Rahman Ludhyanwi رحمة الله عليه. The contents of his letters and the replies he received from them are unknown.) In his letter to Moulana Madani رحمة الله عليه he wrote: "You were previously a *mujaahid* fighting the English for the freedom of India. Hence, the use of black dye was permissible for you. Allah Ta`ala has made you successful in your mission and you are the leader of the nation. The usage of black dye is no longer permissible for you."

"Insha-Allah, I shall adhere to your instruction," assured Hadhrat Moulana Husain Ahmad رحمة الله عليه. Thereafter, Moulana Madani رحمة الله عليه never used black dye.

Hafiz Muhammad Husain رحمة الله عليه regularly visited Moulana Madani رحمة الله عليه. He once came to visit Moulana Madani رحمة الله عليه at the time he was having his meals. Moulana رحمة الله عليه was entertaining a few guests, one of whom was ill. Hence, a special diet dish was prepared for the sick guest.

Moulana Madani's رحمة الله عليه practice was to serve the meal to the guests on a large platter, which was placed at the centre of a round *dastarkhaani* (eating cloth). The *rotis* were wrapped in a cloth, which Moulana رحمة الله عليه kept by him. Before partaking of the meal, Moulana

رحمة الله عليه would place two *rotis* before each guest. During the meal, he vigilantly observed his guests and gave another *roti* to the one who had only a small portion remaining. On that particular day, when Hafiz Muhammad Husain رحمة الله عليه arrived and contrary to the normal practice, two different dishes were served. "Moulana," exclaimed Hafiz Muhammad Husain رحمة الله عليه, "were two dishes ever placed on the *dastarkhaan* of Nabi ﷺ?"

Moulana Madani رحمة الله عليه did not cite the *hadeeth* which establishes that two different dishes were served on the *dastarkhaan* of Nabi ﷺ but rather humbly replied, "Hadhrat, you want us to adhere to the *sunnat*. We are the slaves of our stomachs. How can we ever adhere to the *sunnat*?"

Moulana Ahmad Shah رحمة الله عليه and Mufti Mahmood Sahib رحمة الله عليه

Moulana Ahmad Shah Sahib رحمة الله عليه of Hasanpur, Moradabad was a very pious person. He had a special relationship with Moulana Gangohi رحمة الله عليه. I (Mufti Mahmood Sahib [رحمة الله عليه]) had the opportunity to meet him when he came to Deoband.

"Where do you reside?" he asked me affectionately.

I replied: "Gangoh."

"What are you studying?"

"Bukhaari Shareef, Tirmizi Shareef, etc.," I barely mustered up the courage to reply.

"Do you revise your work often?" he questioned.

"It has always been my practice that at the beginning of every new year, I revise all the *kitaabs* of the previous year."

"In that case," he commanded, "stretch forth your hand so that I may kiss it."

Crying over one's actions

Towards the end of his life, he (Moulana Ahmad Shah Sahib) suffered some type of a sickness affecting his bladder. He passed urine by using a tube attached to a bottle, which he held in his hands. He even had to travel in this condition.

Someone once asked him: "What is the cause of this sickness?"

"My evil actions," he lamented.

Puzzled, the man asked: "What evil actions are you talking about?"

"For years on end, I was able to pass urine a few times in a day with ease and comfort. However, not once did this ungrateful tongue of mine ever express gratitude to Allah Ta`ala for this favour of His. Which action can be more evil than this? Allah Ta`ala has warned us of His punishment for ingratitude:

وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ

"And if you are ungrateful, indeed My punishment is severe." (Ebrahim:7)

Moulana Ahmad Shah رحمة الله عليه and Moulana Madani رحمة الله عليه

He (Moulana Ahmad Shah Sahib) once visited Moulana Madani رحمة الله عليه. When Moulana Madani رحمة الله عليه saw him, instead of embracing him and shaking his hand, Moulana bent down to kiss his feet. Moulana Ahmad Shah رحمة الله عليه moved his foot away and did not allow Moulana Madani رحمة الله عليه to kiss it. However, Moulana Madani رحمة الله عليه got to kiss his hand.

"Why do you bring embarrassment upon me?" asked Moulana, feeling ashamed at Moulana Husain Ahmad Madani's act of respect.

"You bring embarrassment to me by not allowing me to kiss your hand," pointed out Moulana Husain Ahmad Madani رحمة الله عليه.

They then proceeded to the *musjid*, to perform *salaah*, with Moulana Madani رحمة الله عليه walking in front.

Moulana Madani's رحمة الله عليه previous habit when entering the *musjid* was to raise his feet backwards, one at a time, and in this way remove his shoes. However, one sincere *mureed* was the cause of Moulana abandoning this habit.

(It happned as follows:) Once, when Moulana رحمة الله عليه was raising his foot to remove his shoe, this *mureed* came to assist Moulana and took hold of both legs of Moulana. This caused Moulana to fall and injure his knees. From then onwards Moulana Madani رحمة الله عليه began removing his shoes outside the *musjid*.

On that day, when Moulana removed his shoes and entered the *musjid*, Moulana Ahmad Sahib came from behind, picked up Moulana's shoes, kissed them and said: "O Allah Ta`ala! That slave of Yours (Moulana Madani) kissed my hand. I make You the witness that I have kissed his shoes in lieu thereof."

Moulana Ihtishaam-ul-Hasan and Moulana Ahmad Shah رحمة الله عليه

There was a Moulana Ihtishaam-ul-Hasan Sahib رحمة الله عليه who resided in Khandla. His two brothers are still alive (this was at the time of the discourse), one is Moulana Izhaar-ul-Hasan Sahib and the other is Moulana Iftikhaar-ul-Hasan Sahib.

Moulana Ihtishaam-ul-Hasan Sahib mentioned that Moulana Ahmad Shah Sahib رحمة الله عليه said to him on one occasion: "Moulana Ihtishaam. I have to go to Calcutta. A friend has requested me to lay the foundation of his house. My desire is that you accompany me and I shall get you to lay the foundation."

Moulana agreed to accompany Moulana Ahmad Shah Sahib رحمة الله عليه. Before embarking on the journey, Moulana Ahmad Shah رحمة الله عليه further added: "Brother Ihtishaam, you will be the *ameer* (leader) for this journey."

On reaching Calcutta, Moulana Ahmad Shah, who was accustomed to remaining in a state of *wudhu* always, contracted severe diarrhoea. During the night he had to get up on numerous occasions to relieve himself and would make *wudhu* thereafter.

"Hadhrat," Moulana Ihtishaam remarked. "You have appointed me as your *ameer*. Your *ameer* is now requesting you not to wake up for *Tahajjud Salaah* tonight."

On hearing this, Moulana Ahmad Shah رحمة الله عليه remained silent; he neither agreed nor disagreed. It seemed as though he was engaged in deep thought. When there was about an hour left for *subh saadiq*, Moulana Ahmad رحمة الله عليه gently shook Moulana Ihtishaam's foot. Moulana Ihtishaam رحمة الله عليه awoke and saw Moulana Ahmad رحمة الله عليه crying uncontrollably. He asked Moulana Ahmad رحمة الله عليه the reason why he was crying, to which he replied: "I had taken *bay`at* at the hands of Moulana Gangohi رحمة الله عليه 57 years ago. Since then, I have never missed a single *Tahajjud Salaah*. You are my *ameer* and you have asked me not to perform *Tahajjud* tonight. (To obey the *ameer* is necessary.) Therefore, I beg you in the name of Moulana Gangohi رحمة الله عليه to allow me to perform *Tahajjud*."

"Hadhrat, I permit you to do as you please," replied Moulana Ihtishaam, obviously taken aback by Moulana Ahmad Shah's request.

When the time came for laying the foundation, Moulana Ahmad رحمة الله عليه laid the foundation himself and did not allow Moulana Ihtishaam to lay it. On reaching the guesthouse, Moulana Ihtishaam asked: "Hadhrat, you took me along to lay the foundation. Why did you lay it yourself?"

"Yes, I had brought you to lay the foundation because you are a pious person," admitted Moulana Ahmad Shah. "I did not want to lay it myself out of fear that my sins will have a bad effect on the foundation. However, I had seen that the trench was very deep and there was a danger of you injuring yourself. I thought to myself that Allah Ta`ala desires to use you for the service of *deen*; therefore, you should not take the risk of injuring yourself by laying the foundation. If anyone should take the risk and face the danger, it should be me because I am old and a non-entity. If I get hurt or even die, that would not be a loss."

The person, who had invited Moulana Ahmad رحمة الله عليه to lay the foundation, gave him 950 rupees as a gift. Moulana Ahmad رحمة الله عليه took only the amount which covered his travel expenses and returned the rest of the money. Thereafter, they went to the local *musjid* to perform their *salaah*. After the *salaah*, someone gave Moulana Ahmad رحمة الله عليه fifteen rupees as a gift. Moulana رحمة الله عليه accepted it and gave seven and half rupees to Moulana Ihtishaam.

"Hadhrat, why did you reject the gift of 950 rupees and accepted the gift of 15 rupees, and what is the reason for giving me half?" queried Moulana Ihtishaam.

"I am in debt of 950 rupees," explained Moulana Ahmad, "and I had made *du`aa* to Allah Ta`ala to absolve me of this debt. A few days later, I received the letter of this person requesting me to lay the foundation of his house. I thought to myself that the arrangement for the payment of my debt is being made; whereas this is *ishraaf-e-nafs* (subtle greed of the inner-self). It is impermissible to take anything with such an intention. That is why I did not accept the gift of 950 rupees. However, the person in the *musjid* gave me 15 rupees as a gift. This was a *sunnat* gift and consequently I accepted it. It did not amount to *ishraaf-e-nafs*. And due to the fact that you are my companion in the journey, I gave you half the amount, for *'Gifts are to be shared'*."

This very same Moulana Ahmad Sahib رحمة الله عليه used to complain to Shaikh-ul-Hadeeth رحمة الله عليه about his son. One of his major

complaints was that his son used to eat bareheaded. Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه also some time ate bareheaded. During the summer months he used to be engaged in his work in the *Dar-ut-Tasneef* (study room) wearing only a *lungi* and a vest (due to the extreme heat). When he was called for meals, he would go and eat in that very same condition, but whenever he saw Moulana Ahmad رحمة الله عليه coming, he used to quickly cover his head with a *topee*.

A person from Gangoh asked Moulana Ahmad Sahib رحمة الله عليه for his *mashwarah* (opinion) regarding whom he should take *bay`at* with. Moulana suggested that he should take *bay`at* at the hands of Moulana Madani رحمة الله عليه. This person suggested the name of someone else who was not an *aalim*. Moulana explained to him in a very beautiful manner: "Brother! If you are going for *hajj* and you have a choice of taking along one of two guides; one who knows the route from here to Delhi and the other knows the route from here to Makkah Mukarramah, which guide will you take?"

His son was Moulana Muhammad who frequently came to Deoband and was the *khaleefah* of Moulana Madani رحمة الله عليه.

The great ambition of creating a bond with Allah Ta`ala

Once, a person had written a letter to Moulana Gangohi رحمة الله عليه with the following request: "I wish to sit in your company, provided you link me to Allah Ta`ala."

"What is your profession? How will you meet your expenses? For how long will your stay be here?" enquired Moulana Gangohi رحمة الله عليه.

He replied: "I am a government official and I will be able to meet my expenses from my income. I can take leave for a month and I am accustomed to sleeping on a bed."

Moulana Gangohi رحمة الله عليه wrote back and advised: "There are no beds here. You will have to sleep on a grass mat. There will be no

expenses for you here. You will eat whatever I eat. Leave enough money with your wife to cover the expenses for a month, apply for leave immediately and come here. On your arrival, show this letter to me."

When he arrived at the *khanqah* and presented the letter, Hadhrat Gangohi رحمة الله عليه asked: "You were supposed to have arrived yesterday. Where did you spend one day?"

"I went to meet an old acquaintance," he disclosed.

"You have such a great ambition to create a bond with Allah Ta`ala. To achieve this ambition you took out only a month from your valuable life and now from this month also, you wasted another day," reprimanded Moulana رحمة الله عليه. He felt very hurt and acknowledged his fault.

Anyhow, he stayed with Hadhrat for the designated period and achieved his goal.

A person used to shiver and wail in Hadhrat Gangohi's رحمة الله عليه *majlis*. When his anxiety increased, Hadhrat asked him: "Why are you so distressed?"

"I have committed a number of sins and I fear the punishment of *Jahannum*," he replied.

"Do not fear," Moulana said calmly. "I have been promised that whoever has any link with me will not go to *Jahannum*." (i.e. by adopting his teachings, they will be punctual on the *Shari`ah*.)

Nothing incorrect will be uttered by my tongue

Hadhrat Shaikh's father, Moulana Yahya رحمة الله عليه, was searching for a *mas'alah*, which he failed to locate. He related this to Hadhrat Gangohi رحمة الله عليه who told him: "Search for it in Shaami."

"I have checked in *Shaami*. It is not there," he declared.

Hadhrat Gangohi رحمة الله عليه said: "It is in *Shaami*."

"Hadhrat, it is not in Shaami," insisted Moulana Yahya رحمة الله عليه.

"Very well! Bring such and such volume to me." At that time Hadhrat had lost his sigh and was blind. Hadhrat رحمة الله عليه opened it in such a way that two-thirds of the pages were on one side and one-third of the pages were on the other side."

"Look at the bottom of this page," Hadhrat رحمة الله عليه instructed. There was a tone of conviction in Hadhrat's رحمة الله عليه voice.

Moulana Yahya رحمة الله عليه checked and commented: "Yes, Hadhrat, the *mas'alah* is here."

"I have been promised that nothing incorrect will ever be uttered by my tongue," Moulana Gangohi رحمة الله عليه explained. *(Perhaps this promise came in a dream – compiler.)*

Hafiz of Mishkaat

There was a person from Lucknow by the name of Moulana Waarith Hasan Sahib رحمة الله عليه. Moulana Fakhruddeen Sahib رحمة الله عليه personally told me (Hadhrat Mufti Mahmood Sahib رحمة الله عليه) that Moulana Waarith Hasan Sahib رحمة الله عليه memorised the entire *Mishkaat Shareef* and read it to Hadhrat Moulana Shaikh-ul-Hind رحمة الله عليه from memory. He also memorised the Qur'aan and read it to Moulana Gangohi رحمة الله عليه. He had a multitude of *mureeds*, many of whom were professionals, such as government officials, lawyers, barristers and debt collectors, etc.

He was the mayor of Kora Jahaan Abaad. His son, Bare-Mia, used to stay in Teele Wali Musjid of Lucknow. A person came to Moulana Waarith Hasan رحمة الله عليه and said: "I wish to take *bay`at* at your hands. However, I do not regard these people (he took the names of a few *Akaabir* from Deoband) as Muslims. If you can accept me for *bay`at* in this condition of mine, please do so."

He was a thoroughbred Radhaakhani (follower of Molwi Ahmad Radha Khan). Moulana Waarith رحمة الله عليه accepted him for *bay`at*. After a few days, he came to Moulana trembling and weeping. He was extremely distressed.

"What is the matter?" Moulana queried.

"I have come to repent," he disclosed. "I had seen in a dream that Moulana Gangohi رحمة الله عليه was sitting in front of Nabi ﷺ in the *tashahhud* position with his hands on the knees of Nabi ﷺ.

"He asked: 'O Messenger of Allah ﷺ! Inform me of my fault. Why do these people speak ill of me?'

"Nabi ﷺ picked him up by the elbows and embraced him saying: 'I do not speak ill of you,' thrice.

"After seeing this dream, I have come to repent and I shall never speak ill of them again."

Moulana Waarith رحمة الله عليه and the *saadhu*

There was a *saadhu* in Banaras by the name of Murtaadh. He remained in solitude for 359 days of the year. He was 'liberated' from the daily needs experienced by man and he used to sit in one position only. Once a year, he emerged from his 'abode' and people flocked from far and wide just to get a glimpse of him. Hadhrat Shah Waarith Hasan رحمة الله عليه heard that this *saadhu* was to emerge from his 'abode' on a particular date. Thus, he decided to go and see him.

When the *saadhu* emerged, he was black as coal and his condition was that of bones held together by skin. He had no meat on his body. His eyebrows were long and sagging. When Hadhrat Shah Waarith رحمة الله عليه came near, the *saadhu's* body became like a mirror and the reflection of everything could be seen in him. Hadhrat Shah Waarith رحمة الله عليه was alarmed (as his spiritual state was disturbed) and immediately made *tasawwur* of (focused his thoughts towards)

Hadhrat Gangohi رحمة الله عليه. When he had done this, the *saadhu's* body returned to its normal state. The *saadhu* raised his eyebrows and asked: "Who is your spiritual mentor?"

"Moulana Rasheed Ahmad Gangohi رحمة الله عليه," was the firm reply from Moulana Shah Waarith رحمة الله عليه.

The *saadhu* said: "I see a *musjid*. Behind the *musjid* is a courtyard. A wild fig tree is growing therein. There is also a three-door room in the courtyard. Under the fig tree is a bed. Your mentor is lying down on that bed. Your mentor has great spiritual strength."

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Question: Is it possible for disbelievers to perform these miracles?

Answer: Those aspects of *deen* which are accepted by Allah Ta`ala cannot exist with *kufr*, but those things which are related purely to spiritual exercises, can exist with *kufr*. Daily, the lives of many people are saved through operations performed by *kaafir* doctors. This is not something bestowed due to acceptance. It is a thing earned through effort.

Whoever makes effort in a certain profession, will certainly succeed in it. *Shaitaan* can perform many miraculous feats despite being a *kaafir*. His *kufr* is established in the Qur'aan,

وَاسْتَكْبَرَ ۫ وَكَانَ مِنَ الْكٰفِرِيْنَ

"He was proud and is from among the disbelievers." (Baqarah: 34)

وَاِنَّ الشَّيٰطِيْنَ لَيُوْحُوْنَ اِلٰٓى اَوْلِيٰٓـِٕهِمْ

"Indeed the devils whisper to their friends." (al-An`aam: 121)

To believe such occurrences to be signs of acceptance is a misconception.

Yogi from America

A person from South Africa related the statement of a yogi from America: “What do Muslims have, that we don’t? Whatever they can do, we can do better.”

I (Hadhrat Mufti Mahmood Sahib رحمة الله عليه) said: “The Muslims have the adherence to the *sunnat*. Come and see if you can challenge that. The Muslims only wish to attain the adherence to the *sunnat* and nothing else.”

Once, I needed to travel from Saharanpur on the ‘Day of Holi’ (Hindu festival of colour) and people were playing with colours, spraying them around. I walked to the station while all those colours were being sprayed around. Allah Ta`ala protected me from being sprayed by them.

I travelled by train to Hardoi. In Hardoi I boarded a rickshaw and a Hindu gentleman joined me on the rickshaw. On reaching a certain place, we came across a mob who had syringes in their hands, filled with coloured water. One of them came towards me and as he attempted to spray me, I raised my hand and said: “Hey! Watch out!”

They backed off and said to one another: “Don’t spray it on anybody and everybody. Look carefully at the person before spraying it.”

“If it was not for you, they would have made a fool of me. Through you, I was saved from them,” beamed the Hindu gentleman.

“You do not accompany me (in religion),” I sighed. “If you do, you will be saved there (in the hereafter) as well. Unfortunately, you have been taught not to join the Muslims and to remain aloof from them.”

Discourse 16

The Effect of Zikr

نحمده و نصلي على رسوله الكريم

Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه once advised:

"No matter how unmindful a person may be, but when he takes the name of Allah Ta`ala, it certainly has an effect on him."

The thought may arise that when we sit down to make *zikr*, numerous thoughts plague the mind, hence what benefit does such *zikr* have? It is incorrect to think in this manner; what benefit is derived from this type of *zikr*? *Zikr* performed inattentively also has its merit. Has Allah Ta`ala not made it possible for the tongue to engage in *zikr*?

This indeed is a very great favour of His. We should express our gratitude to Allah Ta`ala for this favour and plead to Him to make our hearts more attentive. Both the tongue and heart are in the control of Allah Ta`ala. He has made it possible for the tongue to take His name so He will also ensure that the heart is affected by it. We may be unable to perceive this effect, but we should place our trust in Him.

The *hakeem* and the saint

A prince had taken ill. During that era, the pious would visit the sick with a *tasbeeh* in one hand and a staff in the other. A pious person, upon reaching the home of the prince, found Bu Ali Seena (Avicenna) also in attendance to the prince. Bu Ali Seena was the king's personal doctor and the head of the medical fraternity. He was considered a master in the field of medicine. He was feeling the prince's pulse to diagnose the sickness.

The pious man came in, placed his hand on the prince's stomach and read something. He then blew upon the prince.

Bu Ali Seena felt uncomfortable and annoyed and bellowed, "O old man, what do you think you are doing? What are you reading? Words are ineffective. Words are intangible. Few letters escape your lips and are finished. This child has a blockage in his stomach. He

requires medication with properties of heat, by means of which this blockage can be cleared. How will your reading and blowing help?"

"What did you say, dog?" enquired the saint.

Bu Ali Seena became enraged and the colour of his face changed to a crimson red. The pious man continued reading and blew again upon the child. He glanced at Bu Ali Seena and said: "Have you not understood yet, donkey?"

He was insulted by being called a donkey and a dog in the royal household. Bu Ali Seena's condition changed completely. His mouth began frothing, his veins began showing and his entire body began to tremble. The pious man read something for the third time and once again blew on the child.

"What is wrong, *Hakeem Sahib*?" enquired the saint. "Why is your face so red and why are you trembling like that? Why is your mouth frothing?"

"You have just called me such names that have caused a fire to be ignited in my body," replied Bu Ali Seena, enraged.

"You said that words are ineffective and intangible. They leave your tongue and are then finished. How can such words be effective?" The *buzurg* then added, "Some words change a person's condition just as yours has changed. Is it not then possible that I may read a few words and blow on him by means of which, heat is created and the blockage is cleared?"

Hakeem Sahib was still diagnosing the problem when Allah Ta`ala made it such that the blockage was removed and the child was cured.

Hence, we may not witness any effect, but the One who has created that effect knows very well what is taking place in the heart. No action is void of some form of effect. Allah Ta`ala has put this quality of effect into everything. At times, the action may be very small, but its effect is very great.

A scorpion is a very small creature, but just one sting will result in death. Only a foolish person will proclaim: "What is this scorpion? What can it do? A small sting, that is all!"

Paragon of Allah's creation

A person once asked me (Hadhrat Mufti Mahmood Sahib رحمة الله عليه): "Can *jinnaat* trouble humans?"

"Yes they can," I assured him.

"Man is known as *ashraf-ul-makhlooqaat* (the best of all creation), who can then trouble him?" he questioned further.

"Let a hornet sting you on your face and see what happens to this *ashraf-ul-makhlooqaat*," I replied. "From where did you get this definition of *ashraf-ul-makhlooqaat*? The definition is that Allah Ta`ala has kept limitless abilities in man to progress to great heights, despite the fact that he has been made of sand."

Every soul possesses certain fundamental powers that control our thoughts and actions. One is the power of anger, the other is the power of lust and the remaining three are the powers of imagination, the power of thought and, finally, the power of intellect. A true soul is that soul wherein the power of intellect is so domineering that, the other four are pale in comparison; it is as if they do not even exist.

Man and animal

That soul wherein the powers of anger and lust are overpowering and domineering, reducing the others to a state of insignificance, is known as the 'animalistic soul' and in the animal kingdom, there are two types of animals, the carnivorous and the non-carnivorous.

The carnivorous animals are adept at ripping apart the food they are eating, such as a dog, lion, leopard, etc. They are consumed with the power of anger. That is why they are termed "carnivorous".

Those animals wherein the power of lust dominates are known as non-carnivorous animals.

When the dominating powers are that of imagination and thought, this is known to be the *jinnaat*; and that soul wherein Allah Ta`ala has made all these five powers balanced, is known as *insaan* (man). Man has been titled *ashraf-ul-makhlooqaat* because Allah Ta`ala has created him in such a manner that these five powers have been made in equilibrium. He has been afforded the opportunity to progress by virtue of being guided by his power of intellect and the other four – that is the powers of imagination, thought, anger and lust are subservient to it, resulting in him progressing even further.

If the power of anger dominates, he will always be shouting and scolding, hitting people, killing them, disfiguring them, etc.

If the power of lust overpowers him, he will commit such acts that even animals will be ashamed of.

If the power of imagination and thought overpowers him, he will be able mesmerise people and even achieve the feat of flying. He will close his eyes and reach from one place to another.

Insaan has been titled "The most noble of all creations" in the *aayat* of the Qur'aan:

وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ

"We have indeed honoured the children of Aadam." (Bani Isra'eel: 70)

This honour has not been granted so that he may expose his power of anger or his power of thought and suspicion. Rather, he has been granted this honoured status, since he still goes on to progress and attain Allah Ta`ala's proximity and reap from the great treasures of Allah Ta`ala, despite being created with all these powers in equal proportions.

Natural instinct

Animals have been created with instinctive abilities. Take swimming, for example. Puppies, kittens, foals, fish, frogs, etc. can swim naturally, but *insaan* on the other hand, will not acquire this skill unless he learns how to swim. Similarly, other qualities found in animals are instinctive and utilised from childbirth.

The gist of the aforementioned paragraph is that Allah Ta`ala has sent His Rasul ﷺ as a role model for mankind. Our lifestyle should conform to that of Nabi ﷺ. Allah Ta`ala wants us to lead our lives according to the manner that Nabi ﷺ led his life.

Allah Ta`ala's pleasure lies in seeing all of mankind follow this path. Therefore, to whatever extent an individual can follow Nabi ﷺ, to that extent will he become the beloved to Allah Ta`ala. This is the benchmark. Whosoever strives to attain this benchmark, will acquire Allah Ta`ala's proximity.

Proximity is not a quality that can be perceived by the eye, neither is it such that it could be heard by the ear or even tasted by the tongue. Allah Ta`ala says:

وَ نَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ

"And We are closer to him than his jugular vein." (Qaaf: 16)

Allah Ta`ala's grandeur and greatness is such that His proximity cannot be likened to anything in this world. Just as Allah Ta`ala's being is beyond all comprehension and He cannot be perceived, so too is His proximity. It is beyond man's comprehension and therefore, can neither be perceived nor can it be compared to anything.

Seeing our beloved Nabi ﷺ

Some pious servants of Allah Ta`ala perform great miracles and have the ability to witness extraordinary events as well. For

example, witnessing the blessed countenance of Nabi ﷺ in a wakeful state.

It is recorded in *Faidh-ul-Baari* that Allamah Jalaaluddeen Suyooti رحمة الله عليه saw Nabi ﷺ eight times in a wakeful state. However, such sightings of Nabi ﷺ will not promote one to the rank of a *Sahaabi*.

Moulana Madani رحمة الله عليه and the *Rowdha-e-Mubaarak* (the blessed grave of Nabi ﷺ)

Hadhrat Moulana Husain Ahmad Madani رحمة الله عليه was once conducting a lesson in Musjid-un-Nabawi, near Baab-ur-Rahmah, when the discussion arose concerning Nabi ﷺ being alive in his *qabr*. Hadhrat Moulana furnished the necessary proofs. The pupils objected to the proofs presented and Moulana answered their objections. However, they remained adamant and refused to accept Moulana's explanations. For a third time, they objected and Moulana answered them.

Suddenly, Moulana turned and looked towards the *Rowdha-e-Mubaarak* and the students turned and looked as well. They did not see any *Rowdha* or any building. The place was clear, and present there was Nabi ﷺ himself. Everyone present had witnessed this.

"Are you still objecting?" queried Moulana. "What objections can you raise now?"

After this, he turned his attention to the *kitaab* and the students followed suit. When the students once again turned their gazes towards the *Rowdha-e-Aqdas*, it had returned to its normal state. Allah Ta`ala reveals these types of occurrences to His servants from time to time.

Once, Hadhrat Shaikh رحمة الله عليه posed a question as to whether it is superior to see Nabi ﷺ in a dream or in a wakeful state. Each person responded in accordance to what he felt. I was also present in this gathering. Thus, he asked me as well.

I replied, "Hadhrat, seeing Nabi ﷺ in a dream is more superior than seeing him in a wakeful state."

"Why is that," he queried.

"It is more superior," I answered, "since a guarantee has been given for the one who sees Nabi ﷺ in a dream,

إن الشيطان لا يتمثل بي من رآني فقد رآني

Verily Shaitaan cannot assume my form. Whoever sees me he has definitely seen me.

"This guarantee has been given that one who sees Nabi ﷺ in a dream has indeed seen him."

Hadhrat Shaikh رحمة الله عليه then commented on my answer and asked: "Does *Shaitaan* then possess the ability to assume the form of Nabi ﷺ while a person is in a wakeful state?"

I replied that *Shaitaan* cannot do this, but there is always the possibility that a person's power of imagination can conjure up such an image, whereas this is not possible in the event of a dream. The focal point is that in a dream, what has been witnessed is definitely true, whereas in the other scenario lies the possibility of one's imagination conjuring up an image. A person's power of thought can conjure up many images. To elucidate this further: when a person goes out in the jungle, how many an object appears to be something totally different and only upon nearing it, does he realise what it actually is.

Hence, whether we see it or not, we are attaining Allah Ta`ala's special proximity. Our *Imaan* is based upon the Qur'aan; and credibility based upon witnessing with our eyes is not a reliable factor.

Believing is seeing

What have we seen? Have we seen *Jannat* or *Jahannum*? Have we seen the *`Arsh*, *Kursi* and the *Lowh*? Have we seen the *Howdh-e-*

Kauthar? We have not seen any of these things. Have we seen the spectacles occurring in the grave with our own eyes? Have we witnessed the angels *Munkar* and *Nakeer* in the grave? Have we seen or not seen the light that illuminates the grave and the door that leads to *Jannat*?

We bring *Imaan* on the unseen. We bring *Imaan* on everything that Nabi ﷺ has said. *Imaan* is not based upon that which we can see, but rather on that which has not been observed. That is why, when man is about to pass away and the realm of the hereafter unfolds before him and he brings *Imaan* on Allah Ta`ala, such *Imaan* will not be accepted. *Imaan* is based upon the unseen.

After a person passes away and he witnesses the events of the next abode, which Nabi ﷺ had informed us about, he will say:

اَبْصَرْنَا وَ سَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا

"We have seen and heard, so please return us (back to the dunya) so that we can do righteous deeds." (Sajdah: 12)

This request will be rejected because it does not fall under the ambit of bringing *Imaan* upon the unseen.

The son of Nabi ﷺ, Hadhrat Ebrahim رضي الله عنه, passed away in infancy (when he was about 16-17 months old). He was still being breastfed at that time. One day, his mother revealed to Nabi ﷺ that her milk was still flowing quite strongly on account of not completing the breast-feeding stage.

Nabi ﷺ assured her that her child no longer required her milk because arrangements had been made in *Jannat* for him. If she desired, he (ﷺ) will show her his appearance or, if she wished, she could hear his voice.

"No, never!" she spontaneously exclaimed. "I do not need to see him, and I do not need to hear him. You have assured me of his condition. That is more than sufficient for me."

The point we are trying to make is that, if Nabi ﷺ has mentioned or did something and, despite this statement or action of his, our

conviction only comes about after witnessing it, this will be contrary to bringing faith on the unseen. This narration is found in Ibnu Maajah. The *Imaan* of a believer is at its zenith when his belief is in the unseen.

Our eyes can deceive us. On how many an occasion was an experienced, intelligent person's statement proven to be false? But in the statement of Nabi ﷺ, there can be only absolute truth. The stronger a person's conviction is in this aspect, the closer he comes to Allah Ta`ala.

The more he resembles Nabi ﷺ in his way of life, the more he becomes the beloved of Allah Ta`ala. This is why the name of Allah Ta`ala is such that, despite it being taken in negligence, it is not rendered worthless. It has an indelible effect.

A poet says:

بر زباں تسبیح ودر دل گاؤ خر

ایں چنیں تسبیح کے دارد اثر

There is a tasbeeh in our hands, but we are engaged in other talks and activities.

How can this tasbeeh have an effect?

However, some *buzurgs* have changed the second stanza with these words:

ایں چنیں تسبیح ہم دارد اثر

Yet this tasbeeh still has an effect

Another poet has stated:

سبحہ در کف، توبہ بر لب، دل پر از ذوق گناہ

معصیت را خندہ می آید بر استغفار ما

A tasbeeh is in the hand, taubah is on the lips yet the heart is still filled with thoughts of vice, (to do this sin and commit that evil).

Even evil itself laughs at the type of repentance we make.

A saying of Hadhrat Sariy Saqati رحمة الله عليه

There is a saying of Hadhrat Sariy Saqati رحمة الله عليه:

استغفارنا يحتاج إلى استغفار كثير

Our istighfaar is in need of more istighfaar.

The reason for this is that the meaning of *istighfaar* is, "O Allah Ta`ala, I ask Your forgiveness."

The lips are uttering this supplication, but does the heart really mean it? If the heart is submerged in the anticipation for sin instead of desiring forgiveness from sin, then we are actually saying something which is not supported by the heart.

يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ

"They say such things which are not in their hearts (but in actual fact is hypocrisy)." (Aal Imraan: 167)

That is why it is said: "Our *istighfaar* is in need of more *istighfaar*."

Allah Ta`ala has bestowed us with the ability to make His *zikr*. May Allah Ta`ala make these tongues truthful together with the hearts. May Allah Ta`ala make our lives such, that they are in conformity with His pleasure. *Aameen*.

Discourse 17

The Importance of Tableegh

نحمده و نصلي على رسوله الكريم

Duty of preaching

Allah Ta`ala says:

يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ؕ وَ اِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ؕ وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ

"O messenger! Convey whatever has been revealed to you from your Sustainer. If you do not do so then you have not conveyed the message. And Allah Ta`ala will protect you from the people. Indeed Allah Ta`ala will not guide those who reject." (al-Maa'idah: 67)

The instruction contained in this verse should be studied and examined very carefully. Allah Ta`ala is commanding Nabi ﷺ to convey to the people whatever has been revealed to him. Failing to do so will result in him not discharging the responsibility of prophethood. The position of prophethood is not something that is acquired through tertiary studies or through a campaign, such as politics, where a person canvasses for votes to get the position of prophethood. No! Allah Ta`ala bestows prophethood upon His chosen individual.

اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ

*"Allah Ta`ala knows best where He places His prophethood."* (al-An`aam: 124)

The position of prophethood is not dependent upon the efforts of individuals or opinions of people. Allah Ta`ala Himself confers upon the *Ambiyaa* عليهم السلام the qualities, capabilities, strength and courage to discharge this mammoth task. And if any of the *Ambiyaa* عليهم السلام discharged only a portion of this responsibility, then this will imply that Allah Ta`ala Himself had incorrectly chosen this specific *nabi*. *Na`oozubillah* (Allah forbid)! Allah's choices and decisions are impeccable and flawless. It was impossible for any *Nabi* to conceal a

portion of the revelation or to fabricate something and attribute it to Allah Ta`ala. Allah Ta`ala has declared in the Qur'aan Shareef:

وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ﴿٤٤﴾ لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ﴿٤٦﴾

"If he (Nabi ﷺ) has to fabricate something and attribute it to Us, We shall seize him by his right hand. Thereafter, We shall cut his jugular vein." (al-Haaqqah: 44-46)

Thus, never could a *Nabi* fabricate anything and attribute it to Allah Ta`ala.

Assuming a *Nabi* did fabricate or conceal a part of the revelation, what could possibly be the underlying reasons for it? One possible reason could be the fear of harm inflicted by the people. Another could be the rejection of the message from the people, which would result in the total waste of the toil and effort made by the *Nabi*. Allah Ta`ala Himself has cleared these conjectures in the Qur'aan Shareef:

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ

"And Allah will protect you from the people. Indeed Allah Ta`ala will not guide those who reject." (al-Maa'idah: 67)

Sacrifice of Hadhrat Ebrahim عليه السلام

All the *Ambiyaa* عليهم السلام faced these two fears. For example, Hadhrat Ebrahim عليه السلام underwent great difficulties. His enemies catapulted him headlong into a raging fire, but Allah Ta`ala, through His grace, commanded the fire to become cool and a source of comfort for Hadhrat Ebrahim عليه السلام.

Thereafter, he had to leave his hometown and migrate with his family to another land. During their travels, they had to pass through the kingdom of a despotic and cruel king who enslaved the wife of Hadhrat Ebrahim عليه السلام. Hadhrat Ebrahim عليه السلام was a stranger in that land, thus having no acquaintances. As a result, he could not plead for assistance from anyone. However, Allah Ta`ala honoured

the respected wife of Hadhrat Ebrahim عليه السلام and rescued her from the clutches of the king and thereafter blessed Hadhrat Ebrahim عليه السلام with a child (Hadhrat Isma`eel عليه السلام).

Allah Ta`ala then tested Hadhrat Ebrahim عليه السلام further by instructing him to leave his wife and infant child in a deserted and barren piece of land. When Hadhrat Ebrahim's عليه السلام respected wife asked him if he was intending to leave them there in that barren land, he replied in the affirmative.

She then asked, "Why are you doing this?" Hadhrat Ebrahim عليه السلام remained silent.

"Is this the command of Allah Ta`ala?" she asked. Hadhrat Ebrahim عليه السلام replied in the affirmative.

"Allah Ta`ala will then suffice for us as He is the Sustainer," she confidently said to Hadhrat Ebrahim عليه السلام.

Hadhrat Isma`eel عليه السلام rubbed his feet on the ground, as he was in a state of distress with severe thirst, and Allah Ta`ala, through His grace, caused the water of *Zam-Zam* to gush forth.

When Hadhrat Isma`eel عليه السلام reached a tender age, he helped his father Hadhrat Ebrahim عليه السلام to reconstruct the *Ka`bah*. Allah Ta`ala then tested Hadhrat Ebrahim عليه السلام by instructing him to sacrifice Hadhrat Isma`eel عليه السلام. Hadhrat Ebrahim عليه السلام thus proceeded to slaughter his son, but the knife would just not cut. Allah Ta`ala through His grace, substituted the life of Hadhrat Isma`eel عليه السلام with that of a ram from *Jannat*. This (command to slaughter Isma`eel عليه السلام) was another sacrifice.

Then there was also the time when the enemy had prepared a blazing fire and hurled Ebrahim عليه السلام into it. However, the fire turned into a garden and a source of peace. Allah Ta`ala says:

قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّ سَلٰمًا عَلٰٓى اِبْرٰهِيْمَ

"We said, 'O fire! Become cool and peaceful upon Ebrahim (عليه السلام).'" (Bani Isra'eel: 69)

Sacrifice of Hadhrat Moosa عليه السلام

Hadhrat Moosa عليه السلام was born in an era wherein the king (Fir`oun) ordered that all newborn male children be killed. Fir`oun was informed by his fortune tellers that a male child, born from among the Bani Isra'eel would dethrone him. Hence, he ordered every male child to be killed. This heinous decree led to the slaughter of 70 000 male children. In order to save Hadhrat Moosa عليه السلام, his mother put him in a basket and placed it in a river where there was no protector or saviour. However, this was all done through the command of Allah Ta`ala. Allah Ta`ala protected Hadhrat Moosa عليه السلام by ensuring that the basket did not sink. Furthermore, that very same basket reached the palace of Fir`oun, whose fear was the cause for Moosa عليه السلام being placed in the basket. Allah Ta`ala, the controller of all hearts, instilled love for Hadhrat Moosa عليه السلام in the hearts of the very same malicious Fir`oun and his wife.

لَا تَقْتُلُوْهُ ۖ عَسٰٓى اَنْ يَّنْفَعَنَآ اَوْ نَتَّخِذَهٗ وَلَدًا

"Do not kill him", (Fir`oun's wife pleaded to him) *"Perhaps he will be a source of benefit to us or we can even adopt him." (al-Qasas: 9)*

Allah Ta`ala, through His grace, saved Hadhrat Moosa عليه السلام from the killing spree of Fir`oun's army and placed him in the lap of Fir`oun.

Hadhrat Moosa عليه السلام refused to be breastfed by any woman and Hadhrat Moosa's عليه السلام sister, who worked for Fir`oun's wife, offered thus, "I know of someone who will breastfeed this child and nurture him." This woman happened to be her mother. She was immediately summoned to the royal palace and instructed to breastfeed Hadhrat Moosa عليه السلام. She agreed to feed him on condition that she feeds him at her home, to which Fir`oun acceded.

Hence, Hadhrat Moosa عليه السلام was reared by his own mother and thereafter, at the designated period, he was conferred with prophethood.

Hadhrat Moosa عليه السلام was ordered by Allah Ta`ala to invite Fir`oun to the oneness of Allah Ta`ala, but Fir`oun rejected the *da`wat* (invitation) of Hadhrat Moosa عليه السلام and even tried to oppress Hadhrat Moosa عليه السلام. Allah Ta`ala once again, through His grace, protected Hadhrat Moosa عليه السلام just as He had protected the other *Ambiyaa* عليهم السلام of the past from the injustices of their people.

Everything is in the control of Allah Ta`ala. Whatever He desires will transpire. No good can be attained nor any evil warded off without the permission of Allah Ta`ala. A knife has the quality of cutting something, but only if Allah Ta`ala has ordained it, otherwise, it is of no benefit. That is the reason why Hadhrat Ebrahim عليه السلام could not sacrifice Hadhrat Isma`eel عليه السلام. Similarly, fire has the effect of burning and destroying, but only if Allah Ta`ala wills it so, otherwise it will become a source of comfort and enjoyment, like it had become for Hadhrat Ebrahim عليه السلام.

Divine protection

Allah Ta`ala has enumerated many incidents in the Holy Qur'aan explaining how He had protected the *Ambiyaa* عليهم السلام. Hadhrat Yunus عليه السلام was travelling by ship when he was thrown overboard and swallowed by an enormous fish, which descended to the depths of the ocean and tried to digest Hadhrat Yunus عليه السلام, but was unable to do so. Hence, it realised that it had swallowed something that was not food, but a trust from Allah Ta`ala. Hadhrat Yunus عليه السلام supplicated to Allah Ta`ala and made the following *du`aa*:

لَّآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ

"There is no deity besides You, Glory be to You! Indeed I was from among the wrongdoers." (al-Ambiyaa: 87)

Eventually, the fish resurfaced and emptied the contents, which was Hadhrat Yunus عليه السلام, from its belly.

Hadhrat Nuh عليه السلام was commanded by Allah Ta`ala to construct an ark and board it with his followers. Thereafter, the punishment of

Allah Ta`ala was unleashed on the disbelievers in the form of torrential floods; and everything on the surface of the earth was destroyed.

وَاسْتَوَتْ عَلَى الْجُوْدِيِّ وَقِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ

"And the ship settled on Mount Judy and it was said, 'Distant from the mercy of Allah Ta`ala are the disbelievers.'" (Hud: 44)

Prior to the floods, the Hajr-e-Aswad was taken to a mountain called Ameen and left there for safety.

The floods could not destroy Hadhrat Nuh ﷺ; the river could not drown Hadhrat Moosa ﷺ; the knife could not cut Hadhrat Isma`eel ﷺ; and the fish could not digest Hadhrat Yunus ﷺ; the reason being that everything is subject to the order of Allah Ta`ala. To this end, Allah Ta`ala has explicitly declared in the Qur'aan:

وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ

"And Allah will protect you from the people. Certainly Allah will not guide those who reject." (al-Maa'idah: 67)

Hadhrat Ebrahim ﷺ was born in the house of Aazar, who worshiped those very same idols that he carved and sold to the people. Notwithstanding this, Hadhrat Ebrahim ﷺ invited his father and the people to worship the One and Only Allah Ta`ala and reject associating any partners with Him.

It has been reported that when Hadhrat Ebrahim ﷺ was instructed by his father to sell these idols in the marketplace, he would tie a string around its neck and drag them through the streets announcing, "Come and purchase that which will destroy your *Imaan*."

While dragging them through the streets, the noses of the idols would fall off or the eyes would be destroyed or the ears broken off.

Hadhrat Ebrahim ﷺ would also ensure that he dragged them through the mud and muck that accumulated on the sides of the

streets. He would return to his father lamenting, "O Father, these idols are not selling!"

"My son," his father would affectionately reply, "how do you expect them to be of any value when you destroy them in this manner?" He would then painstakingly recarve and repair the damage. (I could not substantially verify this incident from any *kitaab.* - compiler)

When the day of the festival dawned, the people gathered at a pre-selected venue to celebrate the auspicious day. Hadhrat Ebrahim ﷺ did not attend the festival, but went to the temple where he destroyed all the idols with an axe and then placed the axe around the neck of the largest idol.

When the people returned from their celebration, they were shocked to discover what had happened.

قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ

"Who did this to our idols? Indeed he is from among the wrongdoers," they cried. (al-Ambiyaa: 59)

"We have a youngster called Ebrahim," some replied. "He is known to carry out this type of actions. Call him and interrogate him."

Thus, they summoned Hadhrat Ebrahim ﷺ and questioned him. He replied:

قَالَ بَلْ فَعَلَهٗ ۖ كَبِيْرُهُمْ هٰذَا فَسْـَٔلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ

"This big idol is guilty of the damage. Ask it if it can speak," (al-Ambiyaa: 63)

لَقَدْ عَلِمْتَ مَا هٰٓؤُلَآءِ يَنْطِقُوْنَ

"You know that these idols cannot speak." (al-Ambiyaa: 65)

This was their angry retort to Hadhrat Ebrahim ﷺ.

"Can something,' asked Hadhrat Ebrahim ﷺ, "that is unable to speak, be worthy of being worshipped?"

The people however, in their stupor, rejected Hadhrat Ebrahim's ﷺ message and advice. Thus, we see that during his lifetime, Hadhrat Ebrahim ﷺ underwent great difficulties, as did the other *Ambiyaa* عليهم السلام.

A saw was placed on the head of one of the *Ambiyaa* عليهم السلام and he was sawed in two.

Sacrifice of Nabi ﷺ

Nabi ﷺ also endured great difficulties. When the *aayat*:

وَ اَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ

"And warn your close relatives." (ash-Shu`araa: 214)

was revealed, Nabi ﷺ ascended Mount Safa and called out to his people by their names and the various tribes they belonged to. When they had gathered at the foot of the mountain, Nabi ﷺ with great tact asked them: "Tell me! If I were to inform you that an enemy is preparing to launch an attack on you from behind this mountain and you should safeguard yourselves by taking this particular route to safety, will you believe me?"

"Most certainly!" they unanimously replied.

They had personally witnessed the pure and blessed actions of Nabi ﷺ for the past 40 years and knew that he neither uttered any lie, nor did he ever deceive any person.

Nabi ﷺ then continued, "After this worldly life there is another life. Its loss is the greatest loss and its gain is the greatest gain."

No sooner had Nabi ﷺ uttered these words, the gathering mocked and insulted him and the person who was most vociferous in his condemnation was the paternal uncle of Nabi ﷺ, Abu Lahab.

Thus began the era of great hardship and striving for Nabi ﷺ. Nabi ﷺ invited various tribes and individuals to Islam saying,

يا أيها الناس قولوا لا إله إلا الله تفلحوا

O people! Say 'laa ilaaha illallah' and you will be successful.

Abu Lahab would follow Nabi ﷺ remarking, "O people! Do not listen to him. Whatever he utters is false."

Despite his uncle's opposition, Nabi ﷺ continued to invite the people to the oneness of Allah Ta`ala and His divine assistance was always with him. Remember, never did any *nabi* abandon his responsibility of inviting towards Allah Ta`ala because of the attitude and opposition that they encountered, but they strove relentlessly in their quest, even if they lost their lives in the process.

When Nabi ﷺ began his invitation towards the oneness of Allah Ta`ala, his family members and the local community began ostracising him and stopping him from spreading the message. They even attempted bribing him!

They approached his paternal uncle and explained to him, "Your nephew desires that we reject our idols, whereas we have been worshipping them for generations. Inform him that if he desires, we will appoint him as our leader and if he wishes, we will grant him all the wealth he wants. We are even prepared to arrange his marriage to the most beautiful damsels of our tribe, on condition he discards his preaching of worshipping one Allah."

When Nabi's ﷺ uncle conveyed the message, Nabi ﷺ replied, "O my uncle! If they place the moon in my one hand and the sun in the other, then too, I will not stop inviting towards the oneness of Allah Ta`ala. Inform them that I do not want any money or reward from them. I have come only to convey the message from my Sustainer."

Mindset of a *daa`ee* (preacher)

The glaring lesson learnt from this incident is that when people are invited towards the *deen* of Allah Ta`ala and they reject, this should

not stop us from continuing our mission. "This is madness," or "This was for the era of the camel-ages and it doesn't apply to us nowadays," are the sarcastic statements they will make, but we must persist in our effort and ignore their comments.

The duty of the *nabi* was not to force his teachings upon the people, but to simply convey the message. Accepting or rejecting is not the responsibility of the *nabi*. It is recorded in the *ahaadeeth* that some *Ambiyaa* عليهم السلام, on the Day of Reckoning, will not even have a single *ummati* (follower) in their ranks. This is not an indication of the deficiency of the *nabi* in any way, or rejection of their efforts from Allah Ta`ala. No! They are still the chosen and special servants of Allah Ta`ala.

If we appoint a sentinel to guard our property and apprehend any would-be-thief, and by the morning no one was caught, will we say that he is not worthy of receiving his wage on account of not apprehending anyone? No, certainly not! He had fulfilled his responsibilities.

In short, one should continue striving, together with the continuous remembrance of Allah Ta`ala. Furthermore, one should firmly believe that Allah Ta`ala alone is the Doer and the Helper. Do not fear opposition, for Allah Ta`ala is the Protector.

Once, while on a journey, Nabi ﷺ and the Sahaabah ﷻ stopped at a certain place to rest. Nabi ﷺ rested under the shade of a tree and hung his sword on a branch of the tree. Meanwhile, a bedouin came up to Nabi ﷺ, took hold of the sword and exclaimed, "Tell me, O Muhammad (ﷺ), who will save you from me?"

With total calmness, Nabi ﷺ replied, "Allah will protect me."

Merely hearing these words of Nabi ﷺ caused the bedouin's body to shiver, thus causing the sword to fall from his hands.

Nabi ﷺ then took hold of the sword and asked him, "O enemy of Allah! Now, tell me, who will protect you?"

His only reply was, "There is no one to protect me now."

When the Sahaabah ﷺ learnt of what was transpiring, they rushed over to Nabi ﷺ. Some wanted to kill the bedouin while others wanted to do something else.

Seeing this, Nabi ﷺ addressed the Sahaabah ﷺ, "He has not murdered anybody. He only threatened to kill me. It was only his intention to kill, but he did not kill." Nabi ﷺ then forgave him.

This should be the mindset of a person coming out in the path of Allah Ta`ala (*tableegh*). If we go out with the correct understanding, then we will find peace in every aspect of our lives, so much so, that even if we encounter any difficulty or harm while we are out in *jamaat*, we will immediately understand that this is the favour of Allah Ta`ala upon us. Just as soiled clothing is struck on the washing stone to cleanse it, Allah Ta`ala wishes to clean us of the sins that we committed, by subjecting us to some form of *dunyawi* (worldly) difficulty, so that we turn our gaze to Allah Ta`ala and repent for our sins. Thus, when we appear in the divine court of Allah Ta`ala there will be no reckoning upon us.

When coming out in the path of Allah Ta`ala, one must not think that it is a form of financial benefit since there will be not much expenses incurred. Our aim and objective should be to try to establish the progress of *deen*. With this in mind, we will not bemoan the financial sacrifices made because we had no desire to accumulate wealth.

Abdullah bin Huzaafah Sulami ﷺ and the Christian ruler

Once Hadhrat Umar ﷺ dispatched Hadhrat Abdullah bin Huzaafah ﷺ with a *jamaat* (group) of 10 people as envoys to a Christian king who thereafter imprisoned them. This violated the general principle whereby envoys, in that era, were respectfully received and not incarcerated. After a few days, the king summoned Hadhrat Abdullah bin Huzaafah ﷺ. He offered Hadhrat Abdullah ﷺ half his kingdom if he forsook Islam and accepted Christianity.

Hadhrat Abdullah bin Huzaafah ﷺ angrily replied, " لا حول ولا قوة إلا بالله – *laa howla wa laa quwwata illaa billah*! Your kingdom is not worth forsaking Islam for."

"Very well. Then prostrate before me and I will give you half of my kingdom."

"I lower my forehead for none but Allah Ta`ala," replied Hadhrat Abdullah bin Huzaafah ﷺ defiantly.

The king ordered a huge blazing fire to be prepared and a cauldron of water be placed on it. Thereafter, he instructed that a prisoner (not from among the envoys) be thrown into it. He then turned to Hadhrat Abdullah bin Huzaafah ﷺ and said, "Prostrate before me or you will meet the same end."

Hadhrat Abdullah bin Huzaafah ﷺ calmly replied, "Never. You may do as you desire, but I will not prostrate before you."

Thus, the order was given to throw Hadhrat Abdullah bin Huzaafah ﷺ into the cauldron of boiling water. As the guards were leading him away, Hadhrat Abdullah bin Huzaafah ﷺ began crying. Instantly, this incident was relayed to the king who ordered him to be brought back.

"Did you cry because you have come to your senses and you are now ready to prostrate before me?"

"Absolutely not!" was the spontaneous reply by Hadhrat Abdullah bin Huzaafah ﷺ.

"Then why were you crying?" asked the king, baffled. "Was it because of your wife and children?"

Hadhrat Abdullah bin Huzaafah ﷺ replied in the negative.

"Is it because of the pain that you are going to suffer?"

Hadhrat Abdullah bin Huzaafah ﷺ again replied in the negative.

"Then why did you cry?" asked the king.

"Today," explained Hadhrat Abdullah bin Huzaafah ﷺ, "I have the opportunity to sacrifice my life for Islam. I am crying because it is a pity that I have only one life. I wish that I had 1000 such lives to sacrifice for Islam."

When a person embarks on a journey of *tableegh* seeking the pleasure of Allah Ta`ala, then Allah Ta`ala blesses him with extraordinary courage. He is spreading the message of Islam, thus he is blessed with the conviction that Allah Ta`ala's unseen assistance is with him.

"Very well," relented the king. "If you kiss my forehead, then I will release you."

"Will you release my companions as well?" asked Hadhrat Abdullah ﷺ.

The king agreed to this request. So he kissed his forehead and all were released. When the envoys returned to Madinah and related the entire incident to Hadhrat Umar ﷺ he in turn kissed the forehead of Hadhrat Abdullah bin Huzaafah ﷺ.

Striving in the path of Allah Ta`ala creates the true understanding of the system of Allah Ta`ala. If we then encounter any difficulty, we will immediately realise that the *Ambiyaa* عليهم السلام underwent untold hardships and difficulties. Hence, our suffering is in actual fact a blessing from Allah Ta`ala in that He has chosen us to undergo and bear with patience this difficulty.

Endurance of our pious predecessors

One of our senior elders, Hadhrat Shaikh-ul-Hind رحمة الله عليه, used to spend the entire night in Ramadhaan listening to the recitation of the Qur'aan in *salaah*. On one occasion, his feet became swollen because of this excessive standing in *salaah*. However, Shaikh-ul-Hind رحمة الله عليه became ecstatic and proclaimed, "O Allah! All praise be to You that You have afforded me the opportunity to practise upon a *sunnat*."

Nabi's ﷺ feet used to also swell because of the lengthy *salaah* performed during the night. Therefore, if any calamity befalls us, we should bear it with patience and accept that it is required for the benefit and progress of *deen*. After all, difficulties are experienced for *dunyawi* (worldly) benefit too.

Imam Ahmad bin Hambal رحمة الله عليه endured great torture and calamities. Daily, he used to be lashed 100 times and, with each strike of the whip, he used to say (to the person meting out the punishment), "May Allah Ta`ala forgive you."

When he was released from prison, his son noticed that Imam Sahib used to supplicate daily, on behalf of a certain individual.

"Who is that person whom you always make *du`aa* for?" asked his son curiously.

"A drunkard," was the even more surprising reply from the great *imam*.

"Why do you make *du`aa* for him?" asked his son, bewildered.

"While I was in prison," explained the great *imam*, "this person advised me that the lashes meted out to him on account of his crime did not deter him from abandoning his evil habit. Hence, he told me that it should not happen that I, on account of my punishment, discard my responsibility of speaking out the truth. This statement of his encouraged me to bear the difficulty and remain steadfast in my actions. This is the reason why I continuously make *du`aa* for him."

Imam Maalik رحمة الله عليه also underwent great torture and punishment. He was shackled and lashed very severely. On one occasion, his shoulder was dislocated. However, he mounted his horse and rode through the streets announcing, "I am Maalik bin Anas. Whosoever has meted this punishment to me is forgiven and I instruct that no one should seek any retribution on my behalf."

The ruler of that time had sought a reprisal for Imam Maalik رحمة الله عليه. When Imam Sahib learnt of this, he confronted the governor and

said, “This person did not harm you. This matter was between him and me. I have forgiven him. Who are you to seek retaliation on my behalf?”

This was the condition of our pious predecessors. When a person journeys for the sake of Allah Ta`ala, he is blessed with astonishing courage and self-determination.

Reason for the Muslims’ victory

Once, somebody posed the following question, “When we page through the annals of Islamic history, we find that the Muslims, although few in number and ill-equipped, overpowered their enemies despite their strength in number and arms. What was the reason for this?”

“Have you not yet understood the reason, although it is glaringly evident why they were victorious?” I asked.

“No! I cannot understand the reason,” he said, puzzled.

“When a Muslim goes out in *jihad*, his objective is to be slain in the path of Allah Ta`ala and drink from the goblet of martyrdom. Hence, every *mujaahid* (warrior) strives to penetrate the enemy lines so that he can achieve his desired objective. The *kaafir’s* (disbeliever’s) objective on the other hand, is to save his life at all costs, even if it means abandoning the battlefield. This is the reason why the Muslims were victorious and why the *kuffaar* fled the battlefield in total defeat.”

An Iranian king named Maahan Armani had assembled with an army of two million people to attack and defeat the Muslims, while Khalid bin Waleed رضي الله عنه had set out with merely 100 horsemen to engage in dialogue and ascertain the king’s reason for the declaration of war. When Hadhrat Khalid bin Waleed رضي الله عنه confronted the king, the king noticed that no fear was apparent on his face, and this angered him greatly. Hence, he instructed his commanders to attack and kill the Muslim regiment.

On hearing this announcement Hadhrat Khalid bin Waleed ﵁, turned to his companions and said, "Do not look over your shoulders at one another. Our next meeting will be at the *Howdh-e-Kauthar*." (i.e. We shall fight till we meet our end.)

Hadhrat Khalid bin Waleed ﵁ then drew out his sword and the companions followed suit. The joy and ecstasy that emanated from their faces was the exact opposite of what the king expected. Their expressions conveyed the message that they had finally discovered their ultimate aim and goal.

This had such an impact on the hearts of the enemy that the king humiliatingly said, "I was only joking. I never really intended to attack you."

Purpose in life

Thus, the real aim in life is to sacrifice whatever possessions we have for the *deen* of Allah Ta`ala and not to amass wealth, fame and fortune. Sacrificing for the *deen* of Allah Ta`ala should be our fervent desire and goal. My advice is that we should create this mindset that we must patiently endure whatever difficulties befall us; aspiring to gain the pleasure of Allah Ta`ala and the progress of His *deen*. Additionally, we should endeavour sincerely to change our lives of luxury, fashion and futile practices.

Mankind is the best of creation, and the believer holds an even more special status in the eyes of Allah Ta`ala. Thus, his primary purpose of creation was not to graze sheep and cattle, clean their dung and feed them fodder. Will he be fulfilling the purpose of his creation only through these actions? Did Allah Ta`ala create you only to graze cows? No! Allah Ta`ala has created you to serve His *deen*, lead your life according to the *sunnat* of Nabi ﷺ, learn the Qur'aan, teach the Qur'aan and spread the message of *deen* throughout the four corners of the world.

If we need to attend to these worldly activities for the benefit of *deen*, then there is no harm in it, but to make these actions the

objectives of our lives is a deception. This fallacious reasoning needs to be rectified. We have not been created for the sole purpose of advancing in trade and farming. Yes, we will pursue these matters, but according to our needs and requirements.

Once, someone from Calcutta asked me, "Why do you prevent people from participating in sports and other harmless activities? Do we not have a right to engage in these activities?"

I explained, "Brother, ponder for a minute over the purpose of your creation. I will explain this through an example. A certain village is about to be annihilated by the enemy and, in order to save the people, someone is dispatched with a lorry or a truck to load the people and take them to safety. Before he reaches the village, he sees a few youngsters playing hockey or cricket, and he thinks to himself, 'Don't I also have a right to indulge in these amusements?' What will we tell him?

"We will say, 'Your duty was to take these people to a place of safety, not to play cricket!' Similarly, Allah Ta`ala has sent us here to save others and ourselves from the fire of *Jahannum*. This is the purpose of our creation and we must strive to achieve this purpose."

The Qur'aan, *hadeeth*, *tafseer*, *tableegh*, etc., are taught and practised upon so that we obtain and comprehend the true purpose of our creation. We have not been created solely to breed animals, engage in trade and construct monumental buildings. We have been created to learn *deen*, practise *deen* and teach others *deen*. Every other facet of life, be it the businesses, farms, houses, cars, etc. are to be compliant to the orders of Allah Ta`ala, and not the other way around.

الدنيا خلقت لكم وأنتم خلقتم للآخرة

Indeed the world has been created for you and you have been created for the aakhirah [hereafter].

The *dunya* has been created to serve us and we have been created to serve Allah Ta`ala. However, when man becomes oblivious and unmindful of the orders of Allah Ta`ala, then he becomes enslaved

to his desires. He becomes the slave of his farm, his business, his work and duties, his house and his family, culminating in becoming the slave of *Shaitaan*. When we remove the 'shackles' of enslavement from Allah Ta`ala, then every creation of Allah Ta`ala will enslave us, but if we remain in the enslavement of Allah Ta`ala, every creation will be subjected to us. Every creation will fear us because He is their Master.

Change the direction of life

Therefore, respected brothers, let us change the direction of our lives and discard making this world the object of our lives. Allah Ta`ala has stated in the noble Qur'aan,

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلٰى مَا مَتَّعْنَا بِهٖٓ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا

"And do not even raise your gaze to the adornments of this world, which we have given to the disbelievers as a test for them." (Taha: 131)

We must not attach any importance to the glitter and glamour of this world. I do not say that we should abandon earning a livelihood. No, strive to provide for yourselves and your subordinates, having full conviction that Allah Ta`ala is the true Giver. It is only through the permission of Allah Ta`ala that the farms will yield the planted crops. If He does not allow it, then no crops can be harvested.

If a beggar stretches out his hand pleading for some money and a wealthy person places a few coins in his hand, did the hand (of the beggar) produce the coins? No, the wealthy person had given them to him.

Similarly, we must realise that our jobs, professions, wealth, etc. are merely the outstretched hands that we have placed before Allah Ta`ala. The real giver is Allah Ta`ala. Our jobs do not have the capacity to provide us sustenance and wealth, just as the outstretched hands of the beggar did not create those coins. We must not be duped into thinking that our intelligence and efforts

provide for us. They can be of no benefit to us if Allah Ta`ala does not desire it. He has allowed them to function in the correct manner, thereby benefiting us and enabling us to perform our daily chores. Understand and create the true awareness of what we can or cannot do.

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ وَ مَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ

"Whoever does an atom's weight of good shall see (the result of) it, and whoever does an atom's weight of evil, shall see (the result of) it." (Zilzaal: 7-8)

The remuneration of every good deed shall be seen, Insha-Allah, in this world and the reward for it in the *Aakhirah* is even greater.

Once, a person said to me: "Moulana, such a period has dawned upon us that if we advise people, even by swearing an oath, they are still unprepared to accept what we are saying."

I advised him saying: "Brother, if your heart is pure then your statements will be accepted and people will have conviction in what you are saying. But if your heart is polluted, then your statements will also be unacceptable. So how do you expect people to have conviction in what you say?"

Adopting un-Islamic methods to obtain our livelihood will result in disgrace in this world and the hereafter. An inspector had once taken a bribe and while the money was still in his pocket, someone slit it and took the money away. He sent one of his servants to me requesting a *ta`weez* to recover that money.

"Convey my salaam to the inspector," I said, "and tell him that he was very fortunate that only his pocket was slit and not his stomach!" In reality, the effect of that evil money should have slit his stomach.

Another government official had taken a bribe of 10 000 rupees. He was then informed that the anti-corruption branch was on his trail. He immediately became so panic-stricken that he suspected each and every individual to be part of the anticorruption branch.

Greatly distressed, he mounted his bicycle and set off for home. En-route, if anyone greeted him or smiled at him or even waved at him, he suspected that person to be the enemy. As he passed by a river, he dismounted from his bicycle, and after ensuring that no one was observing him, he flung that money into the flowing waters.

Only then did he regain his sense of serenity. From this episode we understand that wealth obtained from incorrect avenues is a source of disgrace and distress in both the worlds.

It is recorded in the *hadeeth* that the entire world and its possessions are not even worth the wing of a mosquito in the sight of Allah Ta`ala. Had it been as valuable as the wing of a mosquito, then Allah Ta`ala would not have afforded the disbelievers to sip even a drop of water. The wealth that the disbelievers have been bestowed with is not by any means a sign of acceptance in the sight of Allah Ta`ala.

The entire world is searching for peace, security and serenity, but they fail to find it in their mundane pleasures. Allah Ta`ala has kept this serenity in His *deen*, which is Islam, the Qur'aan, *Imaan* and adherence to the *sunnat* of Nabi ﷺ.

The entire world is writhing in fear over their future. It is said that the atom bomb has been created for the benefit of mankind. This destructive weapon is capable of mass extermination! What benefit can be accrued from such a weapon?

True benefit lies only in saving ourselves from the fire of *Jahannum*, and this is achieved by deserting our evil and despicable habits and becoming the beloveds of Allah Ta`ala. This was the teaching of Nabi ﷺ. This is the message that we need to inculcate in our lives and disseminate all over the world. Indeed, this is the objective and purpose of *tableegh*. *Jamaats* are spreading this message everywhere they go and they are requesting that we also spend some time in spreading this message. May Allah Ta`ala grant us *taufeeq*. *Aameen*.

Discourse 18

The Benefits of Tableegh

نحمده و نصلي على رسوله الكريم

Allah Ta`ala had sent the *Ambiyaa* عليهم السلام into this world to convey and disseminate the divine message to the creation. It was not the duty of the *Ambiyaa* عليهم السلام to ensure that each and every individual accepts the message. They will not be questioned in regard to those who were adamant in their *kufr*. They (the *kuffaar*) will be answerable for their own deviation.

Today, we find that *tableegh* workers are confronted by opponents who try to create obstacles in their path. This is not a new scenario. The *Ambiyaa* عليهم السلام were also impeded in their work by infidels who created difficulties in their path. The *kuffaar* rejected the message of Nabi ﷺ. They stoned him, abused him, berated him and even plotted to assassinate him. But when the divine protection of Allah Ta`ala is bestowed upon an individual, then all such efforts are rendered useless.

A *nabi* will neither conjure up any revelation of his own accord nor will he conceal any revelation. His duty is to convey, not to conceal. In the early stages of Islam, Nabi ﷺ invited the people to the oneness of Allah Ta`ala.

The senior members of the Quraish clan approached Nabi's ﷺ paternal uncle and protested, "Your nephew speaks ill of our idols. He maintains that they can do nothing and they do not have power of their own."

The feebleness of an idol is such that even a dog can lifts its leg and urinate on it or a fly can sit on it, but it does not possess the capacity to chase either away. Despite their feebleness, helplessness and frailty, people still worship them and present their needs before them. This is utter ignorance.

Anyway, the idolaters put forth the following proposal to the uncle of Nabi ﷺ, "Instruct your nephew to stop criticising our idols. If he desires, we are prepared to get him married to the most beautiful women of our clans. If he desires wealth, we are prepared

to grant him heaps of gold and if he desires power, then we will make him our king."

Nabi's ﷺ uncle informed Nabi ﷺ of the *mushrikeen's* offer. Nabi ﷺ replied, "If they place the sun in my right hand and the moon in my left hand in order for me to stop (propagating), I shall not do so. I have been sent to this world for this purpose."

Allah Ta`ala is All-Knowing, All-Seeing and All-Hearing. (After the incident of Taa'if) Allah Ta`ala dispatched the angel of the mountains to Nabi ﷺ. The angel said, "I am in charge of these mountains. Allah Ta`ala has sent me to inform you that if you so desire, I will destroy these people living between these two mountains."

Nabi ﷺ replied, "I do not desire to destroy this nation. I have hope that if they do not accept Islam, then someone from their progeny will accept Islam."

Nabi's ﷺ purpose and objective in life was to convey the message of Allah Ta`ala and not to be the cause of the destruction of a nation. Once, a group of people were berating and abusing Nabi ﷺ. Their actions caused him grief and injury, but he supplicated to Allah Ta`ala saying:

اللهم اهد قومي فإنهم لا يعلمون

O Allah! Guide my people for they know not.

The effort of Hadhrat Moulana Muhammad Ilyaas Sahib رحمة الله عليه and the extreme ignorance in Mewaat

This is the spirit of *Da`wat* and *Tableegh* and this is the effort that Moulana Ilyaas رحمة الله عليه had commenced in a place where the locals were Muslims, but no trace of Islam was found in them. They had Hindu names, followed Hindu rituals, plaited their hair and even resolved to idol-worshipping. In another village of the same locality, a *musjid* existed, but neither was the *azaan* called nor was *salaah*

performed therein. In fact, the grounds were used as a grazing ground for the local livestock. In this locality and among such people did Moulana Ilyaas رحمة الله عليه start the work of *tableegh*.

Moulana enquired from one person, "Who are the people of your village?"

He replied, "Muslims."

Moulana then asked, "And who are the people of the next village?"

He replied, "Hindus."

"Tell me," asked Moulana, "What is the difference between the Muslims and the Hindus?"

"A *qaadhi* performs our *nikaah* and a pundit performs theirs." This was the fundamental difference between Muslims and Hindus.

Moulana taught a person how to perform *salaah*. When he started performing *salaah* in his village, the local population gathered around him and curiously asked one another, "Why is this person going up and down? Sometimes he bows and sometimes he falls to the ground! He must be overcome by sorcery or some type of witchcraft!"

This was the *deeni* condition of the people. They did not have the ability to learn *deen* or establish *madrasahs* in their villages. Hence, Moulana used to send them out in *jamaat* for 40 days at a time.

Every *jamaat* had a *miajee*. He was the most learned person in the *jamaat*. He would know approximately one *para* of the Qur'aan and the other 10 people in the *jamaat* knew nothing. This *miajee*, during these 40 days, would teach them the *Kalimah*, *Surah Faatihah, Surah Ikhlaas, Attahiyyaat*, etc. Thus, the *jamaat* became a mobile *madrasah*. They also learnt how to perform *wudhu*, the correct manner of performing *salaah*, the correct recitation of the Qur'aan, the correct recitation of the *Kalimah*, a few *surahs* of the Qur'aan and all the *du`aas* associated with *salaah*. The importance of *salaah* settled in their hearts and when they returned to their villages, they made

tableegh (propagated) among their families and encouraged them to start performing *salaah*. In this manner, the awareness and cognisance of *deen* began spreading amongst the people.

Another unique custom prevalent among these people was that at every 10 miles, a drum was permanently stationed. This was used to inform the people about a battle in one of the other villages. The first drum would be beaten followed by the second and then the third and so on, till all the villages were informed of the battle that had broken out. The villagers would then arm themselves with axes, swords, spears, sticks, etc. and rush headlong into the battlefield without even trying to ascertain who is right and who is wrong.

Every *haraam* and despicable action was found in their lives. Drinking, stealing, looting, hijacking, gambling, etc. was second nature to them. They did not even realise that these actions were contrary to the teachings of Islam. Even the British, who were ruling at that time, tried to gain a measure of control over them by appointing harsh and stern Muslim governors to rule over them, but they failed dismally in 'taming' these people. It was only through the blessings of *tableegh* that Allah Ta`ala granted them the *taufeeq* (ability) to abandon their evil practices.

The extent of their ignorance can be gauged from the following incident: A blind *miajee* lived in one of the villages. The village folks used to bring their animals to him for slaughtering. This blind *miajee* never recited *Bismillah* when slaughtering, because it was his opinion that the *Bismillah* recited by his grandfather on the knife sufficed for every slaughter made thereafter and that he was using the same knife. On one occasion, the *miajee* began slaughtering with the blunt side of the blade. He made a few strokes and informed those who brought the animal that the slaughtering had been completed. One of them astonishingly asked the other, "Has the sheep been slaughtered?"

"Of course!" replied the second person.

"But I don't see any blood," protested the first.

"Sometimes," explained the second, "it happens such that the blood comes out only after slaughtering."

Hence, he released the legs of the sheep and it immediately sprang up and headed for the open fields. The person was amazed.

"This sheep has been given life again!"

They caught the sheep and went to the *miajee* explaining that he had to perform the slaughtering rites again as the sheep was gifted a second life. The *miajee* on this occasion held the knife correctly and began slaughtering. As the sheep began to bleat and kick, the *miajee* started swearing. Instead of reciting *Bismillah* and slaughtering the sheep, the *miajee* was now swearing and slaughtering the sheep! This was the state of their ignorance.

When Moulana Ilyaas رحمة الله عليه commenced the effort of *tableegh*, strange accusations were levelled against him. Some said that he was an agent of the British, others labelled him as an agent of the C.I.D., while others called him an impostor and a charlatan. However, the truth always prevails!

In one village, Moulana established a *madrasah* and Moulana himself bore the expenses of running the *madrasah* and appointed himself as the *ustaad*. However, the hearts of the people were void of the zeal to acquire *deeni `ilm* (knowledge), hence nobody came to the *madrasah*. Therefore, Moulana began the effort of *tableegh* and sent the people out in *jamaat*.

Allah Ta`ala showered His blessings on this noble effort in such a manner that the common message on the tongues of the masses was, "Come, let us go out for one *chillah*, two *chillahs* or three *chillahs* to learn *deen*." (A *chillah* is a period of 40 days).

The spiritual benefit of coming out in *jamaat* was realised to such an extent that some people memorised the entire Qur'aan Shareef in those *chillahs* and many others abandoned their evil and *shaitaani* ways and practices. For example, a habitual drunkard, after going out for 40 days, abandoned this despicable practice. When he returned to his home environment and the urge arose to consume

alcohol, he reasoned to himself, "I learnt, while I was in *jamaat*, that alcohol is impermissible. Hence, I will abstain from it." Whereas, prior to going out in *jamaat*, it was a near impossible feat for him to leave out this practice.

Through the *barkat* of *tableegh*, *deen* spread among the people and they established *madrasahs* in different areas. They even sent their children to *darul ulooms* to study the Qur'aan, *hadeeth* and *fiqh* and thereby rectify their way of living.

Moulana Ilyaas رحمة الله عليه strove for 25 years with the effort of *tableegh* in this area. A *markaz* (headquarters) was established in every district. The condition of the people was revolutionised to such an extent that when a report was taken from each district, the answers were as follows, "In our district, all the males, with the exception of three, are performing their *salaah*."

In one area, notorious for its ongoing feuds, the report submitted was: "All the Muslims of this area are united and care for one another. No fights or arguments break out among us."

In a third area, the report was: "Every mature person in this area is punctual with *Tahajjud*."

Even the English and other non-believers had acknowledged the transformation of these people through the effort of *tableegh*. Once, a Muslim was caught for theft. The Hindu policeman who apprehended him, asked him whether he had gone out for a *chillah*! When this person replied in the negative, the Hindu policeman beat him till he promised to spend 40 days in *jamaat*.

On another occasion, a fight broke out between two villagers. One punched the other in the face and broke his tooth. The culprit thought to himself, "I have done a very terrible deed."

He approached the *miajee* and asked, "What is the appropriate punishment."

The *miajee* replied,

وَالسِّنَّ بِالسِّنِّ

"A tooth for a tooth." (al-Maa'idah: 45)

Thus, the person went to the victim and instructed him, "I have broken your tooth. The punishment is that you should break the same tooth of mine, however you wish to."

He then lay down and the other person grasped his tooth and pulled with all his strength, but it just would not break.

Hence, he went back to the *miajee* and asked, "How would it be if I forgave him?"

The *miajee* replied:

وَ اَنۡ تَعۡفُوۡۤا اَقۡرَبُ لِلتَّقۡوٰى

"Forgiveness is closer to Taqwa [piety])." (al-Baqarah: 237)

Thus, he forgave him.

This is the quality that is lacking in us: to acknowledge our errors and endeavour to rectify them. A great calamity that has befallen us is that we fail to admit our mistakes. We fail to recognise that we are committing a sin by trampling on the rights of others.

Once, I was walking through the fields with a farmer. He was pointing out the boundaries of his farm and that of his neighbours, when he sadly said, "Moulana! *Haraam* wealth has been decreed for me!"

"Why is that?" I asked, astonished.

"This is my farm and that is my neighbour's farm," he began explaining. "Whenever I need *chana* or sugar cane, I take from his farm and whenever he needs *chana* or sugar cane, he takes it from my farm, yet we both grow the same type of *chana* and sugar cane."

He knows that this action of his is incorrect, yet he does not possess the fear of Allah Ta`ala in his heart! He fails to understand that his actions are displeasing to Allah Ta`ala and, in actual fact, the

purpose of life is to gain the pleasure of Allah Ta`ala. He feels that the only objective in life is to eat, drink and sleep similar to the lives of animals. He is unconcerned about injunctions like *halaal* and *haraam*, whereas Nabi ﷺ has mentioned,

كل لحم نبت بالحرام فالنار أولى به

Every piece of flesh nourished by haraam is deserving of the fire of Jahannum.

Nabi's ﷺ instruction of *tableegh* and the Sahaabah's ﷺ response

As discussed initially, the duty of the *nabi* was simply to convey the message of Allah Ta`ala and Nabi ﷺ, as well as all the other *Ambiyaa* عليهم السلام, discharged this duty most admirably.

It is recorded in the *hadeeth* that Nabi ﷺ mentioned in his final sermon: "This is perhaps the last time that I shall be among you. My time for leaving this world is close. Have I conveyed the message of Allah Ta`ala?" – هل بلّغت

The Sahaabah ﷺ unanimously replied, "Most certainly you have done so!"

Nabi ﷺ then said, "اللهم اشهد – O Allah! You be my witness."

Thereafter, Nabi ﷺ gave the following instruction,

ألا فليبلغ الشاهد منكم الغائب

It is now the responsibility of those who learnt deen from me, to teach and convey it to others.

It is stated in the *hadeeth* that after this statement by Nabi ﷺ, the Sahaabah ﷺ spread out to the four corners of the world disseminating the *deen* of Allah Ta`ala. Their intention was never to return home. The desire of each and every one of them was to convey the message of *deen* to the remotest parts of the globe. Nabi

ﷺ had entrusted upon the Sahaabah the responsibility of conveying this message, which they discharged with great zeal.

During the *khilaafat* of Hadhrat Abu Bakr , Musailamah, the great liar and impostor, had become an obstacle in the progress of *deen* by claiming prophethood. Hadhrat Abu Bakr dispatched an army commanded by Hadhrat Khalid bin Waleed to crush Musailamah, the great impostor. Allah Ta`ala granted victory to Islam and Musailamah was defeated.

During the *khilaafat* of Hadhrat Umar , 4 500 new *musjids* were constructed. In the month of Ramadhaan, Hadhrat Umar ensured that *Taraaweeh Salaah* was performed in each *musjid*. He instructed that the entire Qur'aan be completed in the *Taraaweeh Salaah* and he also instructed the commanders of each army to produce *huffaaz* among their soldiers. Hadhrat Sa`d bin Abi Waqqaas was stationed in Kufa when he had received this instruction from Hadhrat Umar . Thus, he ensured during the day the soldiers engaged in *jihad* while at night they memorised the Qur'aan Shareef. At the end of the year, he sent a list to Hadhrat Umar comprising of the names of each soldier who had memorised the Qur'aan Shareef. The number totalled 200.

Hadhrat Abu Moosa Ash`ari was based in Egypt when he received the instruction from *Ameer-ul-Mu'mineen*. At the end of the year, 10 000 soldiers became *huffaaz*.

Hadhrat Uthmaan used to complete the recitation of the entire Qur'aan Shareef in *Witr Salaah*.

Hadhrat Ali , during his reign, accomplished great services to *deen* as well.

Hadhrat Abu Hurairah used to teach *hadeeth* in Musjid-un-Nabawi. He would place his hand on the *mimbar* and say, "I have heard the inmate of this grave (ﷺ), saying…"

Hadhrat Ibnu Mas`ood would weekly conduct classes in his home, teaching *hadeeth* to the people.

Hadhrat Sa`d bin Abi Waqqaas ﷺ was the governor of Kufa. He sent a request to Hadhrat Umar ﷺ to send Hadhrat Abdullah bin Mas`ood ﷺ to Kufa to propagate *deen* among the people.

"Abdullah bin Mas`ood ﷺ is such a person, whom I am in need of because of his knowledge of *deen*," pointed Hadhrat Umar ﷺ. "However, I shall give preference to you over myself."

Thus, Ibnu Mas`ood ﷺ, accompanied by 1 500 students, was sent to Kufa. They dispersed all over Kufa and taught *deen* to the people. One taught in a *madrasah*, another in a field and another under the shade of a tree. In this manner, the entire populace of Kufa became enlightened with the knowledge of *deen*.

Imam Bukhaari رحمة الله عليه compiled his *kitaab*, Bukhaari Shareef, over a period of 16 years. Before recording any *hadeeth*, Imam Sahib would use a *miswaak*, take *ghusl* (a bath), perform two *rakaats* of *salaah* and then write down the *hadeeth*. After the completion of the *kitaab*, Imam Sahib conducted classes to teach *hadeeth*. It is recorded that more than 100 000 students would sit in his gathering and Imam Sahib conducted the lesson without the aid of a loudspeaker!

Hafiz Hasan bin Munda رحمة الله عليه strove continuously for 40 years researching and compiling *ahaadeeth*. Upon reaching any town, he would enquire the whereabouts of the local *muhaddith* and sit in his gathering listening and recording *ahaadeeth*. In this manner, he went from town to town, sitting in the gathering of one *muhaddith* to another, recording *ahaadeeth*. Upon his demise, he had left behind 40 trunks of *kitaabs* containing *ahaadeeth* which he had personally recorded.

Nabi ﷺ had entrusted the Sahaabah ﷺ with the responsibility of spreading the *deen* of Allah Ta`ala throughout the four corners of the world. Thus, from one generation to the next, there was a continued effort to convey and propagate *deen*.

Khwajah Mu`eenuddeen رحمة الله عليه had travelled on foot from Chisht to Ajmer wrapped in a shawl resembling a dervish. En-route,

he rested for a while at a certain spot. The king's minister approached him and reprimanded him for sitting at that spot.

"This is the resting place for the king's camel," he roared.

"Very well," replied Khwajah Sahib. "The king's camel will sit here."

After a short period, the king arrived and the camel sat down at that very same spot. When it was time to leave, the camel refused to get up! No matter what they tried, the camel would just not get up.

Meanwhile, the time for *salaah* had approached and Khwajah Sahib enquired if anyone had water for him to perform *wudhu*. Despite having the water, they refused to give it to him.

Khwajah Sahib peered through the doorway of the *mandir* (temple) located there and addressed the idol saying, "O idol! You are Allah Ta`ala's slave and I am also Allah Ta`ala's slave. These people have refused to give me any water. Hence, you fetch it for me."

The idol went and filled an earthenware jug with water and placed it before Khwajah Sahib. The people were mystified at this event and wondered as to who this individual was who had subjugated their deity! Seeing this, many people accepted Islam.

When Khwajah Sahib set off for Delhi from Ajmer, the news spread like wildfire, without the medium of a radio, loudspeaker or newspaper, that the dervish is coming to Delhi. The people came out in their droves to catch a mere glimpse of Khwajah Sahib رحمة الله عليه. What was this power of attraction in Khwajah Sahib? It was the power of Allah Ta`ala's fear and the overwhelming love for Nabi ﷺ. Khwajah Sahib settled in the village of a Hindu tribe. The villagers came and sat in his company and in this one gathering, over one thousand people accepted Islam.

Thereafter, hordes of people accepted Islam at the hands of Khwajah Sahib. From among them, how many must have become *huffaaz*, *ulama*, *buzurgs*, etc. and they as well must have spread and propagated *deen* to thousands of people.

When Moulana Rasheed Ahmad Gangohi رحمة الله عليه had passed on, an individual who frequently saw Nabi ﷺ in his dream, asked Nabi ﷺ, "What kind of a person is Moulana Gangohi رحمة الله عليه?"

Nabi ﷺ replied, "He is such a person on whose one side will be Moulana Khaleel Ahmad Saharanpuri (رحمة الله عليه) and on the other side Moulana Yahya (رحمة الله عليه) and following them will be a countless number of Muslims. Moulana will take them all into *Jannat*."

Allah Ta`ala is going to question us on whether we have discharged our duty of conveying the *deen* of Nabi ﷺ to His creation. Our punctuality on the five daily *salaah* only will not suffice. We will be asked regarding the effort made to make others punctual on the five daily *salaah* as well.

On the Day of *Qiyaamah*, the effort rendered for the service of *deen* will be scrutinised. The mansion that we had constructed in this world will not benefit us in the hereafter; the orchards that we had cultivated in this world will be to no avail in the hereafter. We will not be asked whether they had produced fruit or not and, if they did, was it of a superior or inferior quality. We will not be asked about the exquisite clothes that we had worn, but we will be asked concerning the efforts made to spread the *deen* of Allah Ta`ala. Striving in this path (propagating *deen*) is the means of attaining closeness to Allah Ta`ala.

We proclaim to possess unrivalled love for Nabi ﷺ. It is easy to pay lip service, but the criterion or yardstick used to measure the extent of our love for Nabi ﷺ is the sacrifice for *deen*. How much did we sacrifice for the *deen* of Allah Ta`ala? Nabi ﷺ was stoned and beaten; at times he underwent such pangs of hunger that rocks were tied to his stomach to gain some relief. Alas, we have become so embroiled in the affairs of this world that we truly believe that our professions and businesses will grant us salvation. A lawyer feels that if his son follows in his profession, he will be successful. Only then will he be able to stand on his own two feet! A doctor has similar aspirations for his children, but no consideration is given

towards the *deen* of Allah Ta`ala that, first and foremost, our children must become good, practising Muslims.

This effort of *tableegh* is a great bounty bestowed by Allah Ta`ala. Any individual, be he an intellectual or an illiterate, a government official or a street sweeper, a saint or a sinner, a local or a foreigner; all can participate in this effort. No one can shirk from this work by claiming incapability. Every individual should contribute according to his capacity.

If an individual is instructed to teach *Bukhaari Shareef*, he will have to be enrolled in a *madrasah* and thereafter toil for eight to 10 years before he acquires some potential to teach this *kitaab*. But the effort of conveying the *deen* of Allah Ta`ala is incumbent upon every person. If we cannot spend some time by going out in the path of Allah Ta`ala, then we should take part in the weekly *gusht* programmes and the daily *ta`leem* that take place in our *musjid*. This is an extremely simple method that we can adopt.

Importance of the sessions of *ta`leem*

The gatherings of *ta`leem* are extremely beneficial. We should never underestimate the importance of such gatherings.

Once, an elderly person (over 60 years old) sat in a *ta`leem* session that was revising the *Du`aa-e-Qunoot*. This person realised that instead of reciting,

وَنَشْكُرُكَ وَلا نَكْفُرُك

And we express to You our appreciation and we are not ungrateful to You

he was reciting,

وَ لانَشْكُرُك وَنَكْفُرُك

And we do not express our gratitude to You and we are ungrateful to You.

He had incorrectly learnt this *du`aa* during his childhood and he had been reciting it incorrectly ever since! Now, what is the condition of all his past *Witr Salaahs*?

He cried profusely and said, "For how many years I was reciting the incorrect words in *salaah*."

Hence, it is imperative for the young and old, the learned and the illiterate, the teacher and the student, the *imam* and the *muqtadee* to participate in these gatherings of *ta`leem* and revise with each other the *masaa'il* of *salaah*, its *du`aas* and *surahs*, so that mistakes can be rectified.

The dire need for the effort of *tableegh* becomes more apparent when we sit in the gatherings of *ta`leem*. Only then do we realise the common errors that are made in the recitation of the Qur'aan or performance of *salaah*. Sometimes, we discover that people cannot recite the *kalimah* correctly. Therefore, all and sundry should sit in the gatherings of *ta`leem*, be he an *aalim* or an ignorant person.

Another benefit of *ta`leem* is the elimination of the categorisation of classes of people, because a *jamaat* is generally made up of people from diverse backgrounds. We have the professional class and the illiterate, the affluent and the less privileged. We also find a difference in the spiritual outlook of the *jamaat* members; some are punctual with *salaah* whilst others are not. This group of people will travel together, eat together, stay together, reform themselves together and learn *deen* together. Automatically, a special bond and love is created in the hearts of the *jamaat* members and they will appreciate the roles of one another in society.

Some *Sahaabah* ﷺ were businessmen, while others were farmers. However, they did not strive only in their worldly occupations, but propagated *deen* as well. The businessmen played a great role in spreading Islam. They left the Arabian Peninsula and settled in foreign lands were they conducted business with the local people and propagated *deen*. Just on observing their noble character, people accepted Islam.

During the reign of Hadhrat Umar ﷺ, there was a group of Muslims residing in a Jewish village. Hadhrat Umar ﷺ instructed them to leave that village. The seniors of that village approached Hadhrat Umar ﷺ and pleaded: "Please do not take them away from our village. If you desire wealth, we will give it to you. If you require goods, we will give them to you. Whatever you require, we will make it over to you, but do not remove them from our village. Since their arrival, all vice and corruption has terminated. People do not deceive, rob, cheat, loot, fornicate, or even consume alcohol. This is only through the blessings of these people. Please, do not take them away."

When Muslims reform their actions and lead their lives according to the laws of Allah Ta`ala, then a unique and special *noor* (celestial light) is created within them. By merely sitting in their company, one remembers Allah Ta`ala and the fear and love of Allah Ta`ala fills your heart. So powerful is this *noor*, that the love for Nabi ﷺ is also increased within us.

In today's society, irreligiousness is rife, books and magazines are written against Islam, and objections are levelled against the Qur'aan and *hadeeth*. Allah Ta`ala, in His infinite mercy, has brought about this effort of *tableegh* that contains the solutions to all these *fitnahs*.

Need to acquire sound and correct knowledge

A great *fitnah* that has surfaced nowadays is the misunderstanding of religious terminology. We commonly hear people saying that this *hadeeth* is '*dha`eef*' (weak). Until and unless we do not acquire the correct *`ilm* under the supervision of a qualified *aalim*, we will remain ignorant of the true understanding of such terminologies.

For example, one category of *hadeeth* is classified as '*Ghareeb*', which literally means poor (in Urdu). A person unacquainted with this field will deduce that the *hadeeth* has come to beg because it is poor!

Similarly '*Dha`eef*' literally means weak, but its technical meaning is different and the *ulama-e-kiraam* who have studied this science know its true meaning. The common laymen, on the other hand, are ignorant of it and they will continue to remain ignorant until they do not acquire this science via a qualified *ustaad*. Self-study will not automatically instil the correct understanding of Islamic jurisprudence in one's heart.

Could there ever be anyone superior to Nabi ﷺ? Allah Ta`ala brought Nabi ﷺ into His Divine presence and bestowed upon him the gift of *salaah*. Thereafter, Allah Ta`ala sent Jibra'eel عليه السلام to teach Nabi ﷺ how to perform *salaah*. This training period lasted for two days and Nabi ﷺ observed every detail meticulously.

Following upon this, if someone claims that he can understand the method of performing *salaah* by merely looking into the Qur'aan, then he is gravely mistaken. In fact, such a claim displays his stupidity and ignorance. Allah Ta`ala mentions in the Qur'aan:

وَ رَبَّكَ فَكَبِّرْ

"And say the takbeer", *(al-Muddath-thir: 3)*

وَ ثِيَابَكَ فَطَهِّرْ

"And purify your clothes", *(al-Muddath-thir: 4)*

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

"Face the qiblah", *(al-Baqarah: 149)*

فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ

"Then read the Qur'aan", *(al-Muzzammil: 20)*

ارْكَعُوْا وَاسْجُدُوْا

"Make ruku and sajdah". *(al-Hajj: 77)*

All the aspects of *salaah* are covered in these *aayaat*, but if you have not observed someone perform *salaah*, then you will not know how to perform *salaah*. Nabi ﷺ did not instruct the Sahaabah ؓ to learn the performance of *salaah* by studying the Qur'aan, but gave the following instruction to them:

صلوا كما رأيتموني أصلي

Perform salaah as you see me performing salaah.

The different aspects of *salaah* are mentioned at different places of the Qur'aan, not only at one particular place. Although the Sahaabah ؓ understood Arabic just as well as Nabi ﷺ, it was only Nabi ﷺ who could relate the different verses on the performance of *salaah*. Therefore, we realise that self-study creates confusion and uncertainty in understanding *deen*.

Once, a Sahaabi came into the *musjid*, performed *salaah* and presented himself before Nabi ﷺ. Nabi ﷺ instructed him:

قم فصل فإنك لم تصل

Get up and perform your salaah, for you have not performed your salaah.

He repeated the *salaah* and presented himself once again before Nabi ﷺ and Nabi ﷺ again instructed him to repeat his *salaah*. This transpired for a third time and the Sahaabi said, "O Rasulullah ﷺ! This is the only way I know how to perform *salaah*."

Nabi ﷺ thereafter taught this Sahaabi the correct method of performing *salaah*, from the beginning to the end. This was despite the fact that this Sahaabi, as well as the other Sahaabah, were Arabs and the Arabic language was their mother tongue, but he needed to be taught the correct manner of performing *salaah*!

Whichever profession or occupation we wish to pursue, we will have to learn it under the tutorship of an expert in that field, be it farming, tailoring, medicine, etc.

Similarly, understanding the Qur'aan requires the tutorship of an *aalim*. Had it been a simple task, the Sahaabah ؓ would have learnt

it themselves and not under the guidance of Nabi ﷺ. The Sahaabah studied under the guidance of Nabi ﷺ, the *taabi`een* under the guidance of the Sahaabah, the *tab-`e-taabi`een* from the *taabi`een* and so forth. The knowledge of *deen* cannot be learnt through self-study, but only under the guidance of a qualified *aalim*.

The effort of *tableegh* is a simple and effective way of learning *deen* while continuing with our different professions. The *Sahaabah* رضي الله عنهم successfully combined the worldly life with that of the *aakhirah*. They conducted their business and other professions, but continued to propagate *deen* to all and sundry. Whomever they met, even while conducting their business, they would say that Nabi ﷺ had said this or Nabi ﷺ had prohibited us from this. The teachings of Nabi ﷺ were embedded in their hearts and because of this, Allah Ta`ala endowed them with unique strength.

The strength of a Muslim

In Basra, the Muslim army was engaged in a battle with the Christian emperor. Hadhrat `Amr ibnul `Aas رضي الله عنه, who was the commander of the Muslim army, sent a request for additional reinforcements. The *Ameer-ul-Mu'mineen* consulted with his advisors and decided to dispatch four thousand soldiers. One of the advisors objected and put forth a motion that only four people be sent instead (the advisor being one of them). He reasoned that each believer's worth was equivalent to a thousand non-believers.

The *Ameer-ul-Mu'mineen* accepted his advice and sent these four people only. On reaching Basra, the advisor sought out the king and presented himself before him. The king was amazed that this person had come in his royal court despite the presence of such a huge army and all his personal attendants.

The advisor asked the king: "Why are you waging a war with the Muslims?"

"They are of no benefit," answered the king.

"What do you mean?" asked the advisor, puzzled.

"There is no rain. Had they been of any benefit, they would have caused the rain to fall," replied the king.

"Causing the rain to fall is the work of Allah Ta`ala, not of me and you," replied the advisor.

The advisor then made *wudhu* and after performing two *rakaats* of *Salaat-ul-Haajah*, made the following supplication, "O Allah! These people are Your enemies, the enemies of Nabi ﷺ, the enemies of the Muslims and the enemies of Islam. O Allah! Through Your grace, allow the rain to fall so that we may be saved from this oppression."

The advisor had barely passed his hands over his face when a cloud appeared and abundant rain fell.

The advisor said, "It is now raining!"

Hence, the king withdrew his forces. A few days had elapsed when the king decided to order his armies to attack the Muslims. The advisor made his way to the king and said, "O Christian king! Why are you going back on your promise?"

The king was gripped with such fear that he got up and started to run away! The advisor ran after him and the king headed for a river and attempted to dive in. The advisor caught hold of his legs and dragged him out from the river. This entire scene was played out in front of the king's army and his attendants, but no one had the courage to come to the king's rescue. Allah Ta`ala had blessed the Muslims with this level of awe and fear!

It is recorded in the *hadeeth* that two fears cannot be contained in one heart: the fear of Allah Ta`ala and the fear of the creation. If we inculcate the fear of Allah Ta`ala in our hearts, then we will not fear the creation and if we fear the creation, then we cannot fear the Creator!

Once, a person put forth the following question: "If we examine the Muslims of the past, we find that although they were few in number and ill-equipped, they were always successful in the battlefield against opponents who were far superior in number and armoury. Why is this?"

I replied, "Every individual strives to attain his objective and goal. The Muslims' objective was to strive for the advancement of *deen*. Consequently, they rushed headlong into the battlefield seeking to destroy the enemy whereas, the non-Muslims' objective was to save and secure their own lives, hence they retreated from the battlefield."

Today, the appeal that is being made is not to attack the enemy-lines in the battlefields, but to go from town to town propagating and spreading the *deen* of Allah Ta`ala; be it for 40 days or five days. Every person should sacrifice his time according to his ability and capacity. This sacrifice is not a supreme type of sacrifice and we should not think that by coming out in the path of Allah Ta`ala, who would look after our business, our families and our wealth? The Sahaabah ﷺ used to go out in the path of Allah Ta`ala for *jihad*, without having the slightest concern about the affairs of the homes and their businesses. However, if the occasion of *jihad* did not arise, they would then ponder and reflect over their businesses and families and would thus seek permission to return home.

But no sooner had they reached their localities, the call would be made to protect the Islamic kingdom and they would set out once again in the path of Allah Ta`ala. So long as the primary concern was the protection of *deen*, Allah Ta`ala had safeguarded their personal affairs, but when the objectives were changed or altered, Allah Ta`ala had allowed the enemy to gain the upper hand!

It is recorded in the *hadeeth* that if an individual performs two *rakaats* of *salaah* before embarking on a journey, Allah Ta`ala will safeguard his life and wealth, and if he performs two *rakaats* of *salaah* on reaching his destination, Allah Ta`ala will protect him from the evils of that place.

Our focus and reliance is upon the 'lock'. We lock up our homes and place the key safely in our pockets and do not even consider performing two *rakaats* of *salaah*. I do not suggest that we adopt a careless attitude, but together with locking up our homes, we should

also implement the way of Nabi ﷺ. The real Protector is Allah Ta`ala. If He wishes, the lock will serve its purpose, otherwise not!

Those who cannot go out in *jamaat* should render assistance to those who are going out in *jamaat*. This assistance can be in the form of financial help, security checks on his house and family, etc. In assisting them, we will also share in the rewards.

In a certain locality, in South Africa, there are three doctors who rotate in going out in *jamaat* every four months. One goes out and the other two carry on with the practice and at the end of the month, the profits are divided into three parts and shared equally. On his return, another doctor will go out for four months and the same system will be implemented. In this manner, service to *deen* is rendered, as well as continuing with our daily chores. Now, if this type of arrangement – I do not say that the exact arrangement should be implemented – or a similar type can be put into practice, it will certainly prove to be extremely beneficial. Service to *deen*, as well as providing for our families, can be done simultaneously.

Tremendous benefit is gained in the effort of *tableegh*. In London, I had the opportunity of hearing very attentively to a *bayaan* delivered by one of the *jamaat* brothers. Although he was not an *aalim*, he quoted approximately two hundred *ahaadeeth*.

He did not quote the Arabic, but merely said, "We have heard from the *ulama* that it is mentioned in the *hadeeth* that…."

The *ahaadeeth* he had quoted were correctly explained despite him being a non-aalim. When we sit in the gatherings of *ta`leem* and listen diligently to the kitaab-reading, we will learn various *ahaadeeth* and will also be able to explain them correctly.

We can also assist a *jamaat* that has come to our locality by providing bedding for them or fetching water for them or rendering whatever assistance we can. Nobody can say that he cannot serve *deen* in any capacity. Everyone should serve *deen* in his or her own capacity and in accordance with his or her own circumstances. May Allah Ta`ala grant us all the *taufeeq*. *Aameen*.

Discourse 19

Bid`ah

(Innovations in Deen)

نحمده و نصلي على رسوله الكريم

أعوذ بالله من الشيطن الرجيم   بسم الله الرحمن الرحيم

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

Allah Ta`ala declares in the Qur'aan-e-Kareem:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا

"Today I have perfected and completed your religion for you and I have completed my favour upon you and I am pleased with Islam as your religion." (al-Maa'idah: 3)

When Allah Ta`ala has completed our *deen*, then no one has the right to make further additions to *deen*. It is mentioned in the *hadeeth*:

من أحدث في ديننا هذا ما ليس منه فهو رد

Whoever makes any additions to this deen of ours, which does not form part of it, is rejected and not worthy of acceptance.

Are your actions supported by the Qur'aan and *hadeeth*?

Therefore, if anyone presents an action before you, claiming that it is part of *deen*; that it is a means of gaining Allah Ta`ala's pleasure and entrance into Jannat, as well as a means of salvation from *Jahannum*, then it is necessary that such an action be supported by the Qur'aan or *hadeeth*.

One should ask such a person: "Brother, if this is part of *deen*, then it should be found in the Qur'aan, since the Qur'aan has declared that Allah Ta`ala has completed our *deen*. If it is not found in the Qur'aan or if it was, but Nabi ﷺ did not convey it to us (*Na`oozu billah* – may Allah forbid!), then this will terminate the reliance of prophethood. Allah Ta`ala has ordered Nabi ﷺ:

يٰاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ وَاِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ

"O Rasul (ﷺ), convey to the people whatever has been revealed to you from your Sustainer. And if you do not do so, then you have not conveyed His message." (al-Maa'idah: 27)

Thus, we find that Nabi ﷺ conveyed the *deen* which he had been ordered to convey to the *ummah*. If Nabi ﷺ had not conveyed the *deen* then it will mean that he had not discharged the *amaanat* (trust) that he was entrusted with, which is an extremely serious accusation. Nabi ﷺ conveyed this *deen* to us in the exact manner that he had received it. For one to think that this act is in the Qur'aan, but Nabi ﷺ had not conveyed it causes one to lose his reliance on Rasulullah's ﷺ prophethood.

Nabi ﷺ neither had the choice of concealing anything that he had been instructed to convey, nor did he have the power of fabricating something and presenting it to the people as *deen*.

وَ لَوۡ تَقَوَّلَ عَلَيۡنَا بَعۡضَ الۡاَقَاوِيۡلِ ﴿۴۴﴾ لَاَخَذۡنَا مِنۡهُ بِالۡيَمِيۡنِ ﴿۴۵﴾ ثُمَّ لَقَطَعۡنَا مِنۡهُ الۡوَتِيۡنَ

"And if he (Nabi ﷺ) had to fabricate anything regarding Us, We would surely seize him by the right hand and thereafter cut off his life artery." (al-Haaqqah: 44-45)

If that person professes that Nabi ﷺ had conveyed the entire Qur'aan to the *ummah*, but it is not found in the Qur'aan, then he should know that there are the *ahaadeeth*, which are the statements of Nabi ﷺ. This is also a type of *wahi* (revelation). Like the Qur'aan is a direct revelation, the *hadeeth* is also a type of a revelation.

Prostrating to graves

For example, people prostrate to graves claiming that this action is supported in *deen*. If this claim is correct, then it has to be established in the Qur'aan or *sunnat*. Is it found in the Qur'aan or *sunnat*? No, it is not. Was it revealed, but Nabi ﷺ did not convey it to the *ummah*? This cannot be so because one is labelling Nabi ﷺ as unreliable (*Na`oozu billah*).

If Nabi ﷺ told the Sahaabah ؓ about it, but did not attribute it to the Qur'aan, then can it be found in any *hadeeth*? There is not a single moment of the 23 years of Nabi's ﷺ prophethood, which has not been recorded by the *muhadditheen*. They had searched for information regarding Nabi ﷺ from every nook and cranny of the world and had it recorded. They did not allow a single *hadeeth* to be destroyed and lost to the *ummah*.

If it cannot be found in any *hadeeth*, then perhaps the Sahaabah ؓ understood it from a *hadeeth* and practised upon it? Just as Nabi ﷺ commanded us to practise on his *sunnat*:

عليكم بسنتي

Hold firmly to my sunnat,

He has also instructed us to practise on the *sunnat* of the *Khulafaa-e-Raashideen*:

عليكم بسنتي و سنة الخلفاء الراشدين

Hold firmly to my sunnat and the sunnat of the rightly guided Khulafaa.

Was this practice prevalent in the lives of the *Khulafaa-e-Raashideen*? No. It cannot be found in their lives. Perhaps it may be found in the lives of the other Sahaabah. Regarding the Sahaabah, Nabi ﷺ has stated:

أصحابي كالنجوم بأيهم اقتديتم اهتديتم

My Sahaabah are like guiding stars. Whomsoever you follow, you will be rightly guided.

Did any Sahaabi make *sajdah* to a grave? No. It cannot be found in the life of the Sahaabah ؓ. Perhaps it may be found in the lives of the *A'immah-e-Mujtahideen* (the four *imams*) who had extracted countless *masaa'il* from the Qur'aan, *hadeeth* and statements of the *Sahaabah* ؓ and presented it to the *ummah*. If Nabi ﷺ, the Sahaabah ؓ and the *A'immah-e-Mujtahideen* did not make *sajdah* to the graves, then how can it be part of *deen*?

If someone proclaims that it is correct to make *sajdah* to graves, to a *peer*, or to anyone or anything besides Allah Ta`ala, he is objecting to one of three aspects:

1) He is objecting to the Qur'aan. Fourteen hundred years ago, it was declared in the Qur'aan:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ

"Today I have completed your deen for you." (al-Maa'idah: 3)

By making this bold claim, he is actually saying that this announcement of the Qur'aan is incorrect and he does not accept it. May Allah Ta`ala save us! (*Aameen*)

2) He is objecting to the honesty of Nabi ﷺ, that Nabi ﷺ did not convey the entire *deen* which Allah Ta`ala had entrusted upon him and commanded him to convey to the *ummah*. In this way, he is casting doubts on the trustworthiness of Nabi ﷺ and does not rely on his (ﷺ) traditions. (*Na`oozu billah*!).

3) He is objecting to the honesty of the Sahaabah ﷺ. He is implying that Nabi ﷺ conveyed the complete *deen*, but the Sahaabah ﷺ did not practise upon it and they did not convey it to others. Whereas, Nabi ﷺ instructed the Sahaabah:

بلغوا عني ولو آية

Convey to others (everything that has reached you) from me even if it be one aayah.

The Sahaabah ﷺ adhered to this advice to such an extent that if a Sahaabi did not narrate a *hadeeth* due to some sound reason then, when it was time for him to depart from this world, he made sure that he had narrated it. For example, Nabi ﷺ mentioned that whosoever recites *'Laa ilaaha illallah'* would enter *Jannat*.

Hadhrat Umar ﷺ on hearing this *hadeeth* exclaimed, "O Nabi ﷺ! Do not announce this to the people lest they become complacent. Let them carry on striving to do good." Nabi ﷺ agreed and that *hadeeth*

was not related to the people in that era. Thereafter, before passing away, this Sahaabi ﷺ narrated the *hadeeth* to the people.

It is necessary that narrations relating to actions be practically demonstrated in order to verify their authenticity. The Sahaabah ﷺ numbered approximately 124 000. Some of them lived for a very short period and even passed on in infancy or childhood, while others lived for a very long period. Many narrated *ahaadeeth* and many did not.

Now, this person is claiming that this great number of Sahaabah ﷺ, whose truthfulness and trustworthiness cannot even be doubted, did not convey to the *ummah* the complete *deen* from Nabi ﷺ!

If anyone lays an objection on the Sahaabah ﷺ, there is then no way that the *deen* can progress, for Allah Ta`ala had sent the revelation to Nabi ﷺ who in turn had passed it on to the Sahaabah. If the Sahaabah ﷺ cannot be trusted and relied upon, then how did *deen* reach the *taabi`een* and the *tab-`e-taabi`een*? There is no other avenue for *deen* to have reached them. It is therefore incumbent to rely on the message conveyed by Sahaabah ﷺ. Nabi ﷺ said:

الصحابة كلهم عدول

Every sahaabi is reliable.

Never did a single sahaabi fabricate a *hadeeth* and attribute it to Nabi ﷺ. Any type of criticism levelled against any sahaabi is totally impermissible and incorrect.

Sahaabah's ﷺ practice of disseminating *hadeeth*

It was the practice of Abu Hurairah ﷺ that on a Friday, he would place his hand on the handhold of the *mimbar* (pulpit) of Nabi ﷺ whilst narrating *ahaadeeth* and acknowledging that he had heard this *hadeeth* from Nabi ﷺ:

سمعت صاحب هذا القبر صلى الله عليه و سلم يقول

I have heard the inmate of this grave, Nabi ﷺ, saying …

Abdullah bin Mas`ood ﷺ conducted a *majlis* (session) once a week and explained the *hadeeth* to the people. Hadhrat Abu Darda ﷺ used to also teach *hadeeth* to the people.

Once Imran bin Husain ﷺ was explaining *hadeeth* when a person said: "Do not explain *hadeeth* to us. Rather, explain to us *aayaat* of the Qur'aan wherein there is no doubt."

It seemed as though this person was refuting the *ahaadeeth*. Historically, this was the beginning of the refutation of the *ahaadeeth*.

"Tell me!" demanded Imran bin Husain ﷺ. "If you and those who think like you, are given a Qur'aan, will you be able to show me (in the Qur'aan) why *salaah* is to be performed five times a day? Can you show me in the Qur'aan why *Fajr Salaah* is two *rakaats*, *Maghrib Salaah* is three *rakaats* and *Esha* is four *rakaats*? Can you show me in the Qur'aan that after every two *rakaats* of *salaah* is a *qa`dah* (sitting)? Can you show me in the Qur'aan that a *surah* is to be recited only in the first two *rakaats* of a *fardh salaah*? Can you show me in the Qur'aan what is the *zakaat nisaab* of gold, silver, cattle and sheep? Can you show me in the Qur'aan when can the hand of a thief be cut off? What amount is the minimum amount of theft for his hand to be cut off? Will his hand be cut off from the wrist or from the elbow or from the shoulder? Will you be able to show all of this to me in the Qur'aan? Can you show me in the Qur'aan that a single *tawaaf* consists of seven circuits around the Ka`bah? Additionally, is it in the Qur'aan that one must walk seven times between Safa and Marwa? Pay attention! Listen to the *ahaadeeth* and understand it. If you practise on the *ahaadeeth* you will be rightly guided. If you do not, you will be led astray."

Harms of ***bid`ah***

The Sahaabah ﷺ had gathered and collected the myriad of *ahaadeeth* of Nabi ﷺ. Hence, to prostrate to graves or to anyone else besides Allah Ta`ala, is not proven in the Qur'aan, *hadeeth*, and the lives of

the Sahaabah ﵃, and neither did any of the *A'immah-e-Mujtahideen* extract this law from some source. So how can this be part of *deen*?

That person who states that making *sajdah* to anyone besides Allah Ta`ala is part of *deen* and, furthermore, that one will be rewarded for it, is openly denying the Qur'aan. He is actually saying that the Qur'aan's announcement:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ

"Today I have perfected your deen for you." (al-Maa'idah: 3)

is a lie. *Na`oozu billah*!

How can a person who calls the Qur'aan a liar ever gain salvation? What is the state of his Imaan? Or is it that he is raising an objection against Nabi ﷺ; that it was revealed in the Qur'aan, but Nabi ﷺ did not convey it to the *ummah* and thus did not practise on the verse:

يٰاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ

"O Messenger! Convey whatever has been revealed to you from your Sustainer." (al-Maa'idah: 27)

Na`oozu billah!

Is he possibly objecting to the Sahaabah ﵃ that Nabi ﷺ conveyed it to the Sahaabah ﵃, but they did not practise on it nor did they guide the *ummah*?

Or is he trying to snatch away the mantle of prophethood for himself; that just as Nabi ﷺ explained that certain actions are part of *deen* and whoever practises upon it will gain entrance into *Jannat*, he too has the power to do the same (by introducing something new as a means of gaining entrance into *Jannat*)!

It is recorded in Ibnu Majah:

لايقبل الله لصاحب بدعة صلاة ولا صوما ولا صدقة ولا حجة

Allah Ta`ala does not accept the salaah, fast, sadaqah and hajj of a person who is involved in bid`ah.

It is mentioned in another narration that he (the innovator) comes out of the fold of *deen* just like how an arrow comes out of a body. In this technologically advanced world, it may be difficult to understand the example of an arrow. To understand the example of a bullet is easier. Shoot a buck and observe how the bullet penetrates the body! Therefore, to accept an action which is not *deen* as an injunction of *deen* is a very dangerous state of affairs.

Shaitaan's vow to mislead man

It is mentioned in a *hadeeth* that when Allah Ta`ala sent Aadam ﷤ to the earth, he also sent *Iblees* with the collar of a curse around his neck.

وَّ اِنَّ عَلَيْكَ لَعْنَتِيْٓ اِلٰى يَوْمِ الدِّيْنِ

"Indeed My curse is upon you till the Day of Qiyaamah." (Saad: 78)

Iblees said: "O Allah, because of Aadam (﷤) you banished me from *Jannat* with the collar of a curse around my neck. Now I will not allow his progeny to enter *Jannat*."

Do you understand the significance of this statement? *Shaitaan* had promised Allah Ta`ala that he will not allow the progeny of Aadam ﷤ to enter *Jannat*. He will involve them in sin.

Allah Ta`ala then said: "Very well! You will involve them in sin and I will give them the *taufeeq* (ability) to repent and I will forgive their sins."

"In that case I will involve them in *bid`ah*," replied *Shaitaan*.

This is *Shaitaan's* objective. A person repents from such actions which he believes to be sinful. Those actions that he believes to be acts of worship, will he ever repent from them? *Bid`ah* are those actions that are understood to be *deen*, whereas they are not part of *deen*. Did you ever see anyone repenting from fulfilling the

obligations of *salaah*, *zakaat*, and *hajj*? *Taubah* is made for sins, but a person engaged in *bid`ah*, thinks that he is performing a great act of *ibaadat*. So why will he repent from it?

Consequently, our seniors have categorically declared *bid`ah* to be the most dangerous of all sins. A person commits *zina* (fornication), such a heinous sin such that the Qur'aan has stated:

وَلَا تَقْرَبُوا الزِّنٰٓى

"Do not come close to zina." (Bani Isra'eel: 32)

If one goes close to *zina*, it will entice him to do the action itself. When someone is committing *zina*, he no longer remains a *mu'min*. Sins are verified by two witnesses, but verification of *zina* requires four witnesses. The sin of *zina* is so serious that if the adulterer is a *muhsan* (has the qualities of a chaste person), then he will be stoned to death.

However, *bid`ah* is a more serious sin than *zina* because if a person commits *zina* knowing it to be sinful, he can be given the *taufeeq* of repenting, but when an act of *bid`ah* is committed, understanding it to be an act of reward, such a person will not even think about making *taubah* from such an action. That is why *bid`ah* is the most serious of sins. It is therefore imperative to abstain from *bid`ah*. May Allah Ta`ala save us from *bid`ah*. *Aameen*.

Discourse 20

Consideration for people's positions

نحمده ونصلي على رسوله الكريم

It is stated in a *hadeeth*:

أمرنا أن ننزل الناس منازلهم

and in another *hadeeth* the following has been recorded commanding us to comply,

نزل الناس منازلهم

and yet in a third *hadeeth*, it is stated:

لينزل الناس منازلهم.

The approximate meaning of all these *ahaadeeth* is,

"Treat people according to their status and rank."

The status of the *imam*

It is incumbent to give due consideration to the position that Allah Ta`ala has bestowed upon certain individuals. For example, a person has been appointed as the *imam* and he leads the congregational *salaah* in the *musjid*. It is obligatory upon the congregation to respect the *imam* to such an extent that even if he errs in *salaah*, it is still binding on the *muqtadees* (congregation) to follow him. For example, if in a four *rakaat fardh salaah*, the *imam* forgetfully returns to the standing posture after two *rakaats*, instead of sitting for *tashahhud*, the *muqtadees* will have to follow him in this blunder, even if they endeavour to correct him by saying, '*Subhanallah*', '*Alhamdulillah*', etc. It is essential for them to follow the *imam* even though they are aware of the mistake.

Conversely, the *imam* as well has been instructed to take cognisance of the status of the *muqtadees*. If there are feeble, elderly and weak *muqtadees* following him, then he should shorten the duration of the *salaah*. He should not recite lengthy *qiraat*. There is a special link between the *muqtadees* and the *imam*. Hence, those

muqtadees who are acquainted with the *masaa'il* of *salaah*, *tahaarat*, *qiraat* etc. should stand close to the *imam* so that they can correct him if he errs. Similarly, the *imam* will also be able to easily appoint someone to lead the *salaah* if his *wudhu* breaks. However, if an uneducated person (in *masaa'il)* stands close to the *imam*, how can he be appointed to lead the *salaah*? In fact, sometimes the *imam* errs in his *salaah* because of the incorrect actions of the *muqtadees*, for example, they did not perform their *wudhu* correctly. This is the special link between the *imam* and the *muqtadee*.

The *muazzin* also enjoys a status in Islam. الإمام ضامن و المؤذن مؤتمن – The *imam* has been entrusted with the responsibility of leading the congregation while the *muazzin* has been appointed to call out the *azaan* so that the believers perform their *salaah* timeously.

An ex-student of Deoband, who resided in a certain locality for a lengthy period of time during his studies, was appointed as the *imam* in the local *musjid*. After graduating from the *madrasah*, he left the locality and took up residence in another town. Shortly thereafter, the community received a letter from him.

"I was not a Muslim," he shockingly revealed. "Hence, whatever *salaah* was performed behind me will have to be repeated."

Naturally, the people became perturbed and came to the *madrasah* to clarify the situation. We informed them that there was no need to repeat their *salaah* because the statement of a *kaafir* confessing that he is not a Muslim is not taken into consideration.

Abu Bakr's ﷺ firm stance and his consideration for the position of Usaamah ﷺ

Towards the end of Nabi's ﷺ life, an army had been dispatched with Usaamah bin Zaid ﷺ as the *ameer* (commander). Nabi ﷺ accompanied the army for a short distance and then returned to Madinah. Soon thereafter, Nabi's ﷺ health deteriorated drastically and he passed on. Upon receiving the news of Nabi's ﷺ ill health,

the army returned to Madinah and temporarily halted their expedition.

Hadhrat Abu Bakr ﷺ was then appointed the *khaleefah* after the demise of Nabi ﷺ, and the *khaleefah* also has a high status among the masses. Some Sahaabah ﷺ began suggesting that the army should not proceed on their expedition, but Hadhrat Abu Bakr ﷺ blankly refused to accept this suggestion.

They argued: "Nabi ﷺ has just passed on and there is a fear of some *fitnah* arising. People like Musailamah Kazzaab are even claiming prophethood. Therefore, the army of Usaamah should be kept back to crush any *fitnah* that may arise."

"Never," replied Hadhrat Abu Bakr ﷺ, firmly. "My first duty is to dispatch the army, irrespective of what will happen. Revelation has terminated and the *deen* has been completed. أ ينقص الدين وأنا حي – How can I now tolerate a deficiency to enter the *deen* while I am still alive?"

Hadhrat Abu Bakr ﷺ ignored everyone and ensured that the army was dispatched in accordance with the command of Nabi ﷺ.

Some even suggested that a senior *sahaabi* replace Usaamah ﷺ, who was very young at that time. Among those who made this suggestion was Hadhrat Umar ﷺ, but Hadhrat Abu Bakr ﷺ remained firm and said: "I am appointing such a person as the commander of the army, whom Nabi ﷺ himself had appointed."

Hence, Usaamah ﷺ was instructed to proceed with his army. He complied with the decree and announced that the army should prepare itself to depart. In that era, to prepare the army was not the same as preparing people to go out in the path of Allah Ta`ala as the *tableegh jamaats* are prepared nowadays, where generally a talk is delivered, *tashkeel* is made and names are taken. In that era, the commander in chief called out names and it was incumbent upon every individual to adhere to the command.

One of Hadhrat Abu Bakr's ﷺ desires was to keep Hadhrat Umar ﷺ in Madinah to assist him in the affairs of the *khilaafat*. With this in

mind, he respectfully approached Hadhrat Usaamah ﷺ and said: "You have made the announcement to the people to prepare themselves to go out in the path of Allah Ta`ala, and among them is Hadhrat Umar ﷺ. I humbly request you to release Hadhrat Umar so that he may assist me in the matters of the *khilaafat*." Hence, Hadhrat Usaamah ﷺ permitted Hadhrat Umar ﷺ to remain behind.

At this juncture, let us reflect upon this incident. It is mentioned in a *hadeeth* that if the sum total of everyone's *imaan* was placed on one pan of the scale and Hadhrat Abu Bakr's ﷺ *imaan* was placed on the other, the *imaan* of Hadhrat Abu Bakr ﷺ will outweigh the *imaan* of the entire *ummah*. The highest-ranking person after the *Ambiyaa* عليهم السلام is Hadhrat Abu Bakr ﷺ. Abu Bakr ﷺ was senior to Hadhrat Usaamah ﷺ in every possible manner; in age, knowledge, experience, intelligence, and Hadhrat Abu Bakr ﷺ was also the designated *khaleefah*.

If he desired, he could have instructed Hadhrat Umar ﷺ to remain behind or he could have summoned Hadhrat Usaamah ﷺ to his presence and informed him of his decree, but HadhratAbu Bakr ﷺ did not do so. He respectfully approached Hadhrat Usaamah ﷺ, taking cognisance of his position, and personally requested him to release Hadhrat Umar ﷺ. Allah Ta`ala thereafter bestowed such blessings on Hadhrat Abu Bakr ﷺ that the *munaafiqeen*, the *mushrikeen* and all those who opposed him were thrown into a state of bewilderment. They had assumed that, with the demise of Nabi ﷺ, Islam will be weakened and the power of Islam will be terminated.

However, they were now left in no doubt regarding the fact that the power and might of Islam was still alive and was a force to be reckoned with.

When Hadhrat Abu Bakr ﷺ was asked as to how to deal with those people who refused to pay the *zakaat*, he replied: "I shall wage war against them."

Everyone disagreed with him on this issue (because they felt that they should not be dealt with harshly). However, Hadhrat Abu Bakr

ﷺ was adamant and said: "No! I shall wage war on them even if I have to do it alone."

He then mounted his horse and set off on his own. Hadhrat Ali ﷺ caught hold of the reins of his horse and pleaded with him saying: "Sheath your sword and do not grieve us with your separation. We shall not be able to tolerate your departure. You asked us for our opinion and we, according to our understanding, gave it. We are prepared to abide by whatever decisions you make. Do not set off on your own."

These were exactly the same words that Rasulullah ﷺ had uttered on the occasion of the Battle of *Uhud*. During the battle, Hadhrat Abu Bakr ﷺ searched for Nabi ﷺ in the confusion that reigned and when he eventually found Nabi ﷺ, he was overcome with grief at witnessing the fact that Nabi ﷺ was injured while he was left unharmed and unscathed. He immediately unsheathed his sword and desired to fling himself into the thick of the battle, when Nabi ﷺ said:

شم سيفك ولا تفجعنا بنفسك

Sheath your sword and do not grieve us with your separation.

Hosts honouring their guests and guests appreciating the host's services

This gathering that has taken place (in Dabhel Madrasah) is for the sole purpose of observing *i`tikaaf* for the month of Ramadhaan. Hence, I wish to mention a few points for us to ponder over. We have one party of individuals who are the hosts. Among them are some individuals who are spending their personal wealth while others are rendering physical services. This group should be grateful to Allah Ta`ala that He has used them for the *khidmat* of His *deen*. Their wealth and efforts are being utilised upon individuals who are engrossed in *salaah*, fasting, recitation of the Holy Qur'aan and making *zikr*. They have sacrificed the comforts of their homes to

spend their time in the *musjid*. Allah Ta`ala alone knows through whose *zikr* or *du`aa* we may gain salvation.

Yahya Barmaky رحمة الله عليه spent his wealth on Sufyaan Thauri رحمة الله عليه and in return, Sufyaan Thauri رحمة الله عليه used to make *du`aa* for him while in *sajdah*. After Yahya's رحمة الله عليه demise, someone had seen him in his dream and enquired, "How did it fare with you?"

"Through the blessings of Sufyaan's *du`aas*, Allah Ta`ala forgave all my sins and showered me with His mercy."

Sufyaan رحمة الله عليه use to make the following *du`aa*: "O Allah Ta`ala! Yahya has looked after me in this world. You look after him in the *aakhirah*."

Thus, those who are spending their wealth on the guests by feeding them, serving them, washing their utensils, etc., are providing a very great service to people who are perpetually engaged in *ibaadat*. What an excellent avenue they have chosen to spend their wealth! Allah Ta`ala forbid, if this wealth was spent on sinful actions like consuming alcohol, frequenting the cinemas and gambling, what a great misfortune that would have been indeed! Allah Ta`ala has bestowed upon them the *taufeeq* to utilise their wealth and efforts in the right avenue. They must show concern for the comfort of their guests. One of the greatest desires of the friends of Allah Ta`ala was that their guests should experience no difficulties or hardships at all. They strived untiringly to please their guests and fulfil whatever needs they had.

Salman Farsi ﷺ and his guest

Once, while Hadhrat Salman Farsi ﷺ was having his meals, a very dear and close friend came to visit him. Having an informal relationship with Hadhrat Salman Farsi ﷺ, he sat down to eat with him. Hadhrat Salman ﷺ was eating dry bread with salt and the visitor commented: "Had there only been some *sa`tar* (a spicy

vegetable leaf) to eat with this food, this meal would have then been more enjoyable."

Hadhrat Salman ﷺ immediately excused himself and went to the bazaar to purchase it and thereafter returned to join his guest. They completed their meals, relishing it, and the friend said: "All praise be to Allah Ta`ala Who has satiated us with whatever was present."

"Had you been satisfied with whatever was present before you," pointed out Hadhrat Salman ﷺ, "then I would not have had to pawn my jug that I use to make *wudhu*."

The friend desired to eat *sa`tar*, but Hadhrat Salman ﷺ did not possess sufficient wealth to buy it. Hence, he pawned his jug to buy the *sa`tar*. This was the level of consideration that they had for their guests.

Thus, those who are sacrificing their wealth and services should not become grieved or disheartened in any way, but they should express their gratitude to Allah Ta`ala that He has given them the *taufeeq* to render this great service. Preparing the meals for *sehri* and *iftaar* is not an insignificant action. The hosts will also share in the good deeds performed by the guests who partake of these meals and acquire the strength to make *ibaadat*.

The second point relates to the guests. They should have this mindset that: "We have left our homes and have come here to engage in the *ibaadat* of Allah Ta`ala. We ought to be grateful to Allah Ta`ala because He has ensured that our desires and needs are being fulfilled. We do not have to light any fires, bake bread, cook food or purchase any items from the market to prepare our meals. Allah Ta`ala has made the necessary arrangements for our meals. The hosts are spending of their own wealth for our well-being. This is indeed a great favour on their behalf upon us. Our hosts are complete strangers to us, but Allah Ta`ala has imbued their hearts with this desire to entertain us. Hence, if we undergo some difficulty or things go against our desires, we must exercise patience and bear in mind that our hosts are entertaining a large and not a small

gathering. They are, however, striving to make sure that we enjoy the freedom to engross ourselves in the *ibaadat* of Allah Ta`ala."

Therefore, this should be our primary objective and concern, to be engrossed in *ibaadat*.

In Saharanpur, a guest came to visit Moulana Talha Sahib. When Moulana presented some food to him, he said: "This food does not agree with my temperament. It causes my nose to run."

"I have presented before you whatever is in the house," revealed Moulana. "Besides this, I have nothing else to offer you."

Shaikh-ul-Hadeeth رحمة الله عليه and the villager

On one occasion, Shaikh-ul-Hadeeth رحمة الله عليه completed the teaching of a certain *kitaab* and a large gathering had attended the programme. When the meals were served, a villager, who also attended the function, remarked: "The proper arrangements have not been made for this meal."

Shaikh-ul-Hadeeth Moulana Muhammad Zakariyya رحمة الله عليه called for him and summarily rebuked him. "Did you get a written invitation to partake of this meal? Did a messenger come to invite you? Do you make elaborate arrangements for meals in your own house?"

Anyhow, Shaikh-ul-Hadeeth رحمة الله عليه saw to it that the villager was properly fed before he departed. Guests should not find faults with the arrangements made by the host.

Once, Qari Tayyib Sahib رحمة الله عليه was invited to the Darul-Iftaa in Deoband. Upon his arrival, I remained sitting, as I was unaware of his presence. Qari Sahib, who was the principal at that time, sat beside the desk in front of me in *tashahhud* position. When I became aware of his presence, I immediately stood up to greet him.

"Remain sitting as you were," Qari Sahib said softly.

"Hadhrat!" I exclaimed. "You are a guest. You have not come here to seek a *fatwa*. Hence, you are obligated to sit wherever the host seats you. Therefore, please be seated on the padded mat near the cushion, and if Hadhrat ever comes seeking a *fatwa*, then you may sit by the desk." Qari Sahib dutifully went and sat on the padded mat.

Complying to the arrangements of the host

The guest should always be mindful of the arrangements made by the host. He must not point out the faults or take any objection to the arrangements made by the host. This is an extremely inappropriate action. If the food is not prepared according to one's desire, then we should not point this out to the host and insist that it be prepared in a certain way. Once, Hadhrat Shaikh رحمة الله عليه reproached me when the meals were being served. I had sat down to eat at the 'public' *dastarkhaan*. Hadhrat Shaikh رحمة الله عليه summoned me and said: "When we have made special arrangements for you, why are you sitting with the general public?"

It is recorded in *Mirqaa*t, the commentary of *Mishkaat*, that Abdullah bin Umar ﷺ entertained guests; various people were seated at different *dastarkhaans* and they were served with different meals as well.

Thus, no guest has any right to question the host regarding the arrangements that he has made. We cannot say: "Why did you feed those guests with special delicacies and feed us with the inferior quality food?"

Also, the guests do not have the right to offer the special food prepared for them to anyone else. They should either eat it or have it returned.

Once, in Saharanpur, a guest offered his tea to someone else. Hadhrat Shaikh rebuked him saying: "You have not prepared the tea. You are not the owner of it. What gives you the right to offer the tea to someone else? If you desire, drink it! Otherwise, return it."

In any case, it is incorrect for the guest to assume control of the affairs of the host.

Returning to our discussion, we should abstain from indulging in futile talks. Numerous complaints are received that people are disturbed while engaged in *ibaadat* by those babbling away; or a person's sleep being disturbed through loud recitation of the Qur'aan.

Moulana Ilyaas رحمة الله عليه used to say: "The greatest actions become worthless in the sight of Allah Ta`ala by causing a small inconvenience to others."

And brothers! Please remember! If anyone is undergoing severe inconveniences, please come and report it to us. We shall assist you to the best of our ability and, if this is insufficient for you, then do accept our apology.

Therefore, let our stay here be one with harmony, kindness and friendship; and let us try sincerely not to inconvenience anyone during our stay. May Allah Ta`ala grant us *taufeeq*. *Aameen*.

Discourse 21

Lessons Gained from the Incidents of Our Akaabir

نحمده و نصلي على رسوله الكريم ، أما بعد :

I had the following conversation with an educated person:

“What knowledge do I really possess?” he lamentably asked.

“You have studied at an institution,” I commented. “Did you fulfil the rights of the knowledge that you have acquired?”

“I have not really studied,” he declared.

“Very well,” I realised that the situation required further clarification. “If two lists were to be drawn up of the ignorant and the knowledgeable and your name was included among the ignorant, will you accept that? This statement ‘I do not have any knowledge’ is a deception. If however your condition is truly as you profess, then the scenario would be completely different.”

An *aalim* while delivering a lecture claimed: “Words of wisdom must be accepted regardless of its source. Listen, someone asked Bernard Shaw, ‘What is the best thing?’

‘Islam,’ was his response.

‘What is the worst thing?’ asked the questioner, puzzled.

‘A Muslim,’ replied Bernard Shaw firmly.

How true is his statement?”

I subsequently commented on this statement: “Bernard Shaw’s reply to the first question was bribery. If he had not bribed your intellect, you would not have accepted the second statement. You may have even been prepared to kill him for classing Muslims as the worst of humanity. Bribery assumes many forms, and the form of the bribery of one’s intellect is subtle and treacherous. If he believed Islam to be ‘the best thing’, then why did he not accept Islam?”

The point to note is the reaction of an individual when he is addressed with the ‘title’ that he has conferred upon himself. He may refer to himself as ‘*this lowly servant*’ or write this name in his correspondence. But when someone else refers to him as *‘a low*

servant', he begins to frown. This indicates that he does not really consider himself to be as such.

Hadhrat Moulana Thanwi رحمة الله عليه correcting the *nawaab*

A *nawaab* (a very wealthy person) wrote a letter to Hadhrat Moulana Thanwi رحمة الله عليه seeking permission to spend a few days at the *khanqah*. "I intend coming to stay in the *khanqah* for a few days. I will not bring any attendants along and I shall personally do all my work and I will also straighten everyone's shoes."

Moulana understood the underlying intentions of the *nawaab*.

"You desire to assert your authority here as well," chided Hadhrat Moulana. "You have already assigned certain responsibilities upon yourself. Your ego has not left you! For your daily needs, bring along an attendant and come with this intention that whatever work is assigned to me, I will do it. If you are told to straighten shoes, you will do that. If you are instructed to act as a *nawaab*, you will comply as well. Whatever instruction is given, you must be prepared to carry it out."

The greatest accomplishment is to abandon our whims and ego, otherwise, no progress can be achieved and one remains in a state of anxiety. The *nawaab sahib* bestowed this duty of straightening shoes upon himself. However, if he had arrived at the *khanqah* and Hadhrat Moulana had instructed him to do that, he would not have been prepared to carry it out. When his attendant straightens his shoes, how is it possible for him to straighten the shoes of others?

The natural disposition of the humble servants of Allah Ta`ala is totally different.

Humility of Hadhrat Moulana Gangohi's رحمة الله عليه daughter

The daughter of Hadhrat Moulana Gangohi رحمة الله عليه was quite old when I was young. I looked upon her as my own grandmother. I frequently visited her during my childhood. However, when I reached adulthood, she began observing *purdah* from me. Once, when I visited her, she was sitting in the middle of the courtyard behind a curtain suspended with a rope. She then said, "O my son, I am going to observe *purdah* from you," and wrapped herself with a sheet as well.

"I had seen you in a dream, teaching a *du`aa* to me," I disclosed.

"I do not know which pious servant of Allah Ta`ala had come in your dream and taught you a *du`aa*," she humbly replied.

"Ok," I said, "in this wakeful state, please inform me of that particular *du`aa*."

"I am a non entity. How can I inform you of the *du`aa*? Since you have the treasure of *hadeeth* with you, perhaps you can inform me of it."

The manner in which she said, "I am a non entity," sent a shiver down my spine.

Humility of Hadhrat Moulana Raipuri رحمة الله عليه

Hadhrat Moulana Abdul Qadir Raipuri رحمة الله عليه once related: "I had once visited Madinah Munawwarah. At that time, Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه was residing in Madinah. I happened to see Moulana on the road, but I felt very much ashamed to meet Hadhrat Moulana Khaleel Ahmad, for I am an impure soul."

This statement reduced the entire gathering to tears. Our *Akaabir* meant what they said. Their words were not empty statements devoid of any feeling. Hadhrat Raipuri then continued: "Hadhrat

Saharanpuri رحمة الله عليه received me with great joy and compassion. He took me to the *Rowdhat-ul-Jannat*, where I performed *salaah* and, thereafter, he took me to the *Rowdha-e-Mubaarak* to make *salaam* to Nabi ﷺ. He treated me with extreme compassion."

Hadhrat Moulana Gangohi's رحمة الله عليه expertise in *Deeni* knowledge

Hadhrat Raipuri رحمة الله عليه once quoted an incident narrated by Ameer Shah Khan Sahib: "Moulana Gangohi رحمة الله عليه had seen himself in a dream standing on the *mimbar* of Musjid-un-Nabawi. Nabi ﷺ asked Moulana Gangohi one hundred *masaa'il* and Moulana answered them according to the *Hanafi Mazhab*. Nabi ﷺ was extremely pleased with his answers and permitted him to issue *fatwas*."

Hadhrat Moulana Gangohi رحمة الله عليه once passed a *fatwa* declaring that a certain type of crow was permissible to eat. This crow which lived within the precincts of the town, fed on grains and dirt, similar to chickens, but the people considered it to be like carrion. Hence, Hadhrat Moulana declared that it was permissible to eat, and those who ate it with the intention of correcting the understanding of people, will be rewarded for it. This caused a great uproar and, in many places, people opposed him and, even up to today, people still oppose him in this *mas'alah*.

At that time there was a senior *buzurg*, who quipped, "Today crows are declared as *halaal*. Tomorrow, the kite[1] will become *halaal*."

On uttering this statement, his spiritual link with Allah Ta`ala was severed and the spiritual light present in his heart was extinguished. He became extremely perturbed and spent many hours engrossed in *muraaqabah* (deep meditation) and *zikr* to ascertain the cause of his condition, but it was to no avail.

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[1] Kite: a soaring bird of prey.

He enlisted the help of another *buzurg* who, after making *muraaqabah*, informed him that he was disrespectful to some *buzurg*. He contemplated on this issue and remembered the statement he made about Hadhrat Moulana Gangohi رحمة الله عليه. He immediately set off on foot to Gangoh, to beg the forgiveness of Hadhrat Moulana Gangohi.

En-route to Gangoh, he spent the night at a *musjid* in Saharanpur. During the night, he had seen Hadhrat Moulana Gangohi in a dream telling him: "I have forgiven you."

When he awoke, the spiritual effulgence had returned and his special contact with Allah Ta`ala was restored. He set off for his hometown and did not proceed to Gangoh, as his objective was achieved.

There was also another very senior *buzurg* from Ambala, by the name of Saai Tawakkul Shah رحمة الله عليه who was unlettered. Someone had questioned him about the *fatwa* concerning the crow.

"You are asking me about Moulana Gangohi," he asked, enraged. "I see him sitting in the position of *iftaa* (issuing verdicts) in the presence of Nabi ﷺ."

Hadhrat Moulana Abdurraheem Raipuri's رحمة الله عليه first *shaikh* was a *buzurg* whose name was also Abdurraheem. He was commonly referred to as Mia Sahib and he was also unlettered. His *takyah kalaam* (word or phrase that is constantly and involuntarily uttered by a person) was میرا چاند - *'mera chand'*, which literally means *'my moon'*. Effectively, this meant *'my beloved'*. He used to perceive the spiritual conditions of his *mureeds* through *kashf* (vision of the unseen), and he would write a letter to his *mureed* saying, "My beloved, refrain from this action and save yourself from it."

A *mureed* once asked him the meaning of the *aayat*,

وَ تَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ

He replied that he was not an educated person, but in his opinion it means that the huge mountains will become like carded wool on the Day of Resurrection.

"However, if you want to know the proper meaning of the *aayat*," he added, "then go and ask Moulana Gangohi."

"Will Moulana Gangohi know the answer?" queried the *mureed*.

"Definitely! His pen sees the *`Arsh* and then writes down the answer. Go and ask him."

Hadhrat Moulana Gangohi رحمة الله عليه and Hadhrat Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليه

A *mureed* of Hadhrat Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليه sought permission to visit Hadhrat Moulana Gangohi رحمة الله عليه.

"Moulana is a very righteous person. You may go and visit him and convey my *salaams* to him," replied Moulana. For Moulana Fadhl-ur-Rahman to praise Moulana Gangohi in this manner was a great tribute indeed.

The *mureed* spent a few days and, on his return, Hadhrat Moulana Gangohi رحمة الله عليه told him: "Convey my *salaams* to Moulana, together with two messages. The first is that Moulana should adopt the character of Rasulullah ﷺ." This was in reference to the fact that Moulana Fadhl-ur-Rahman was very severe in his dealings with those who frequented his company.

"The second," explained Moulana, "is that he should control himself," since Moulana repeatedly revealed his *kashf*.

When the *mureed* conveyed the first message, Moulana asked exasperatingly: "Does anyone come to me seeking the knowledge of *deen*? Those who frequent my company, do so for worldly motives. One individual desires to have children, another requires a *ta`weez*

to win a court case; various kinds of people come to me with their different worldly needs. What else can I do but become angry with them? He sits in Gangoh and advises me to adopt the character of Nabi ﷺ!"

When the *mureed* conveyed the second message, Moulana sighed heavily and uttered: "I do not have his capability. He drinks and digests spiritual oceans upon spiritual oceans, yet he does not even give the slightest hint of it."

Moulana Fadhl-ur-Rahman رحمة الله عليه was senior in age to Moulana Gangohi رحمة الله عليه and was a student of Shah Abdul Aziz Muhaddith Dehlawi رحمة الله عليه.

As far as I know, neither did Saai Tawakkul Sahib, nor Mia Abdurraheem Sahib or Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليهم ever meet or correspond with Moulana Gangohi رحمة الله عليه. However, they all belonged to one fraternity. Hence, they recognised the lofty positions of each other.

Hadhrat Moulana Gangohi's رحمة الله عليه link with his *shaikh* and Nabi ﷺ

It is narrated in *Tazkirat-ur-Rasheed*, that once Ameer Shah Khan Sahib came to Gangoh. He was *bay`at* to Hadhrat Moulana Nanotwi رحمة الله عليه and possessed a remarkable memory. He would narrate incidents of Shah Waliyyullah's رحمة الله عليه family in the style of a *muhaddith*: "So and so said this and so and so said that," etc. He would point out the minor differences narrated by the different individuals.

He narrated the following episode to Moulana Gangohi: "I was sitting in a *musjid* in *Hijaaz* when another person entered the *musjid* and sat next to a *buzurg*. The *buzurg* told him: 'I see the picture of a girl in your heart.' This person became ashamed and lowered his head. The *buzurg* then outlined the features of this girl.

"The person then said: 'In my youth, I was infatuated with this girl and whenever I experienced any anxiety by not being able to see her, I would close my eyes and visualise her in my mind. Even now, when I become restless, I close my eyes and think about her.'"

Hadhrat Moulana Gangohi رحمة الله عليه did not comment on this incident. Ameer Shah Khan Sahib repeated the incident on another occasion. Hadhrat Moulana Gangohi again declined to comment. When he visited Gangoh on a third occasion and narrated the same incident, Hadhrat Moulana asked: "Ameer Shah, is your memory weakening? You have related this incident to me several times."

"No, Hadhrat, my memory has not deteriorated. The first time I related the story, it was on this day, at this time and this date and similarly, on the second occasion, these are the details. The reason for narrating it on several occasions is that I desire to hear a comment from you regarding this incident." Ameer Shah accounted for each meeting in great detail.

"In order for that person to visualise that girl, he had to close his eyes," commented Moulana. "My association with Haji Imdaadullah Sahib رحمة الله عليه was such that for a number of years, I did not perform any action without making *mashwarah* with him, even though he was residing in Makkah Mukarramah. Thereafter, this was my relationship with Rasulullah ﷺ. I did not perform any action, no matter how insignificant, without making *mashwarah* with Nabi ﷺ."

Hadhrat Shaikh Moulana Muhammad Zakariyya's رحمة الله عليه close link with Nabi ﷺ

After Hadhrat Shaikh-ul-Hadeeth رحمة الله عليه had returned from England, he asked me: "Muftijee, tell me. What was the benefit in going to England?"

"Should I inform you?" I enquired. "Should I inform you?"

Hadhrat focused his attention towards me. "Yes! I am instructing you to do so."

"Why are you questioning me? Question that person who had instructed you to go there. Ask him what benefit was gained in going there."

Tears flowed from Hadhrat Shaikh's رحمة الله عليه eyes. "The fact of the matter is that Nabi ﷺ had instructed me on several occasions to go to England and he assured me that he will also accompany me."

One day in London, Moulana Abdurraheem Motala (رحمة الله عليه) approached me looking extremely perturbed. "Someone had seen a dream in which Hadhrat Shaikh had passed away and we were in a dilemma because we did not know where to bury him," he said.

"There is nothing to be concerned about," I reassured him. "The inference to Hadhrat Shaikh passing away means that Hadhrat has left Madinah and arrived in England. As for the second part, this means that although he is in your midst, there is none from among you who truly understands the teachings of Hadhrat Shaikh."

"*Ya Allah*! That dream really had us worried." Moulana clasped his hands in obvious relief.

Someone had dreamt that Nabi ﷺ came to the *khanqah*, observed the activities conducted during the day and endorsed them. Another person had dreamt that there were three graves in London assigned to Haji Sahib, Moulana Gangohi and Moulana Saharanpuri رحمة الله عليهم respectively. Bees were emerging from these graves and were flying all around. I interpreted the dream and said that it was a good sign. It meant that the benefit of these three *buzurgs* was spreading in England.

Once, a person had seen four tents in his dream. The first belonged to Nabi ﷺ, the second to Hadhrat Moosa عليه السلام, the third to Hadhrat Dawood عليه السلام and the fourth to Hadhrat `Isa عليه السلام. The four *Ambiyaa* emerged from their respective tents, had a discussion – the one seeing the dream could not hear this discussion – and returned to their tents.

"Yes," I explained. "The Jews and Christians take the names of these three *Ambiyaa*, but all three of them desire that their *ummats* work with Nabi ﷺ because they are the assistants of Nabi ﷺ."

Coincidently, a senior priest in England had published an article stating that Islam posed a serious threat to Europe, for it had not reached the shores of Europe through the sword, but in this manner; through the efforts of the *auliyaa-allah* (pious friends of Allah), Islam had excelled in Europe.

Returning to my conversation with Hadhrat Shaikh رحمة الله عليه, he sighed and revealed: "The people of Calcutta have extended an invitation to me to spend some time there. I excused myself, using my ill health and weakness as a reason for not accepting their invitation. However, they insist that I come there, as I do not find any difficulty in travelling between Makkah and Madinah. I responded that there was no comparison between the Haramain and Calcutta. But now, since I have visited England, what answer can I give them?"

"Hadhrat, I have already given the answer," I remarked.

"What answer did you give?"

I then answered him in Persian poetry:

ضعف پیری کثرت امراض کردش مضمحل لیک بہر محنت دیں ہمتے دارد جواں

Weakness and sickness has exhausted Hadhrat, but his zeal for the effort of deen is never drained.

مکہ، طیبہ، پاک، افریقہ رسیدہ فیض او ساخت مرکز زامبیا، رنگون، لندن، انڈماں

His benefit has reached Makkah Mukarramah, Madinah Tayyibah, Pakistan and South Africa. He has established centres of deen in Zambia, Rangoon, London and Andaman.

کرد اوقات عزیزش بر اشارات منقسم گاہ در طیبہ آید گاہ در ہندوستاں

He distributes his valuable time in accordance to the command of Nabi ﷺ. Sometimes he goes to Madinah and sometimes to India,

بے اجازت نقل و حرکت وصل و ہجرت ہیچ نیست شد فنا قصد ش بقصد سید پیغمبراں

but he does not go to any place without the permission of Nabi ﷺ. He has sacrificed his desires for the pleasure of Nabi ﷺ.

خانقاہ و مدرسہ قائم نمودہ جابجا تربیت کردہ فرستد کارواں در کارواں

He has established madrasahs and khanqahs in many places and he has educated and trained many ulama and mashaayikh to run these madrasahs and khanqahs.

"I have never visited any place without seeking the consent of Nabi ﷺ," disclosed Hadhrat. "I went to Madinah Tayyibah with his permission and I have come here with his permission."

Discourse 22

Anecdotes of the *Islaah* and Training of our Akaabir

نحمده و نصلي على رسوله الكريم

Incidents concerning Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه

Humility of Hadhrat Moulana Gangohi رحمة الله عليه

Moulana Fakhr-ul-Hasan Gangohi رحمة الله عليه, a bright and intelligent student, was sitting in the Bukhaari lesson (of Hadhrat Moulana Rasheed Ahmad Gangohi رحمة الله عليه) when the following *hadeeth* was discussed:

لا تفضلوني على يونس ابن متى

Do not consider me to be superior to Yunus عليه السلام*.*

The students asked why they should not consider Nabi ﷺ to be superior, since superiority among the *Ambiyaa* عليهم السلام is established in the Qur'aan:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ

"These are the messengers. We have blessed some with a higher rank than others," (al-Baqarah: 253)

and Nabi ﷺ is the most superior of all the *Ambiyaa* عليهم السلام.

"This is a true sign of superiority. The one who is truly superior considers himself to be inferior to others," explained Hadhrat Moulana Gangohi رحمة الله عليه.

The students, however, refused to accept this explanation and lodged one objection after another. Moulana then presented an example. "Do you regard me to be a truthful person or a liar?" he queried.

"A truthful person," they vehemently declared.

"So, if I take an oath and state something, will you believe me?"

"Most certainly, we will believe you. You are not prone to lying," replied the students.

"Now tell me, am I spiritually superior to you or not?" The students were mystified at Moulana's question.

"Of course you are," they cried out in unison.

"I believe," continued Moulana, "that each one of you is a thousand times more superior to me."

Moulana uttered these words with such sincerity that the entire gathering was reduced to tears.

Moulana Thanwi رحمة الله عليه comments on this incident and says: "Moulana 'slaughtered' the entire gathering and left them speechless."

The next day when Moulana arrived for the lessons, he asked: "Did everyone understand yesterday's lesson?"

"We have understood it very well," remarked the students.

The *nawaab* at the *khanqah*

Hadhrat Moulana Gangohi رحمة الله عليه had a very unique method of making people's *islaah*. Once, a *nawaab* came to spend a few days at the *khanqah* of Moulana Gangohi رحمة الله عليه. Moulana Yahya رحمة الله عليه, the father of Shaikh-ul-Hadeeth رحمة الله عليه, was in charge of overseeing to the needs of the guests. Moulana arranged for the *nawaab's* quarters to be segregated from the other guests and he also arranged for a very expensive and exquisite carpet to be sent to the *nawaab's* room. It was actually taken from Moulana Gangohi's room.

Moulana Gangohi رحمة الله عليه was not in the least bit concerned as to what type of material he was sitting on; whether it was a straw mat, a soft carpet, a mat made from palm leaves, etc. He did not feel belittled or ashamed to sit on a grass mat nor did he consider himself to be superior by sitting on an expensive carpet. When he entered his room and sat down, – Moulana had lost his sight at that time – he realised that one carpet was missing.

"Where is the one carpet?" he enquired. Nobody answered him.

"Molwi Sahib!" Moulana directed his question to Moulana Yahya. "Where is the missing carpet?"

"I had the carpet sent to the *nawaab's* room."

"I see," exclaimed Moulana. "The *nawaab* must have had a shortage of carpets in his home and that is why he has come to the *khanqah*. He desires to sit on a carpet!" This statement of Moulana deflated half the ego of the *nawaab*.

The time for meals had arrived and the *nawaab* was sitting near Moulana Gangohi رحمة الله عليه. Shaikh-ul-Hind رحمة الله عليه was also present. Shaikh-ul-Hind began to slowly slip away and Moulana Gangohi sensed it.

"Molwi Mahmood, if the *nawaab* does not like sitting in the gathering of poor students, he should sit elsewhere. We cannot tolerate your separation. We will live together and die together."

This statement brought to the *nawaab's* attention the position that poor students enjoyed in the eyes of Moulana Gangohi رحمة الله عليه and his position in Moulana's sight. I sometimes wonder how ecstatic Shaikh-ul-Hind رحمة الله عليه must have felt at this statement of Moulana Gangohi رحمة الله عليه.

"I get the taste of unboiled water"

Moulana Habeeb-ur-Rahman Deobandi رحمة الله عليه used to serve tea to Moulana Gangohi at the time of *Tahajjud*. He made excellent tea and he desired that Moulana Gangohi should comment on the preparation of the tea. "Hadhrat how is the tea?" he would ask.

"I get the taste of unboiled water." (The taste of water left in the cup after rinsing it.) Moulana's taste buds were very refined.

This perplexed him. Hence, the next day, he took extra precaution in making the tea. He wiped the cup and then warmed it on a stove. Thereafter, he poured in the tea and served it to Moulana. Once again he asked, "Hadhrat, how is the tea?"

"Today, I do not get the taste of unboiled water," disclosed Moulana.

The wish of Moulana Habeeb-ur-Rahman

Those who frequented the company of Moulana Gangohi رحمة الله عليه always requested Moulana to make special *du`aas* for them, except Moulana Habeeb-ur-Rahman رحمة الله عليه.

"You do not ask for anything?" Moulana Gangohi asked him affectionately.

"Hadhrat, what can I say?" sighed Moulana Habeeb-ur-Rahman. "My only desire is that I have the opportunity of making Hadhrat's *khidmat* in the hereafter, just as I am blessed to make your *khidmat* in this world."

"Most certainly! Insha-Allah, most certainly," assured Moulana Gangohi رحمة الله عليه.

My father, who was present in this *majlis*, said that Moulana Habeeb-ur-Rahman thereafter sighed, groaned and left the gathering.

Moulana Gangohi commented: "He did not have the capacity to bear the *nisbat*, that is why he left the *majlis*."

Incidents concerning Hadhrat Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه

"Most certainly you can teach Bukhaari Shareef better than me"

My *ustaad* narrated an incident of Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه and his childhood companion, who was also his relative. After completing the *aalim* course, this person pursued a career in the government department. He once visited Saharanpur and stayed there for a short while. He approached Moulana Khaleel

Ahmad and suggested, "I am staying here for a short while. Why don't you give me a few *kitaabs* to teach?"

Moulana pondered for a while and gave him a few elementary *kitaabs* to teach.

"Why are you giving me these basic *kitaabs*," he protested. "Allow me to teach the more senior *kitaabs* like Bukhaari Shareef. I will do a better job than you."

"Most certainly you can teach Bukhaari Shareef better than me. Where do I have the capability to teach Bukhaari Shareef? I did not give you these elementary *kitaabs* to teach because you are incapable of teaching Bukhaari Shareef. *Astaghfirullah*! Such a thought had not even crossed my mind! The reason is that the calibre of the present students is not like that of the past. The students of the past respected their *ustaads* but, today, that condition no longer exists. I fear that you will be greatly distressed by teaching Bukhaari Shareef because the students will pose irrelevant and unrelated questions to you, seeing that you are a new teacher. As for myself, the students make due consideration for me because I have been with them for a number of years."

The person narrating this story coincidently was studying Bukhaari Shareef that year.

"Why did you not let him teach Bukhaari Shareef?" the student frowned. "In his vanity, he feels that he can teach Bukhaari Shareef better than you. I take an oath by Allah Ta`ala that we would have posed such questions to him that he would have remembered the day his mother had given birth to him!"

"Make *taubah* and exercise caution in your speech," rebuked Moulana. "Allah Ta`ala dislikes pride and vanity. Reflect on what you have done."

The caution of Moulana Saharanpuri رحمة الله عليه

Haji Mushtaaq Sahib رحمة الله عليه, a resident of Ali Aabaad, was the *peerbhai* (aligned to the same *shaikh*) of Moulana Abdush-Shakoor

Lucknowi رحمة الله عليه and the *khaleefah* of Moulana Abu Ahmad Bhopali رحمة الله عليه, related that once he was the guest of Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه. When he was about to depart, he went to bid farewell to Moulana Saharanpuri, who was busy teaching Bukhaari Shareef.

"Hadhrat," he respectfully said, "I wish to make *mashwarah* (consult) with you."

Moulana left his seat and moved to another place. After the *mashwarah* had completed, Haji Sahib asked: "Hadhrat, what was the need to stand up and come here? We could have spoken at the very place you were seated."

"The *madrasah* has provided us this carpet to sit and conduct lessons and not to make *mashwarah* with friends. How can it be used for personal benefit?" explained Moulana.

Not accepting the gift of an indebted person

A person in Gangoh related his personal incident: "I was *bay`at* to Moulana Gangohi رحمة الله عليه and I was working at the court in Saharanpur. Due to some unforeseen circumstances, I was dismissed from my post. Being a relative of Moulana Khaleel Ahmad رحمة الله عليه, I informed Hadhrat Moulana Khaleel Ahmad of my situation and asked for advice on the matter. Moulana suggested that I take up the matter in court and insha-Allah, I will receive the unseen help of Allah Ta`ala.

"As the trial progressed, I sensed that I was losing the case. Moulana then instructed me to recite a certain name of Allah Ta`ala twenty-one times after *Zuhr Salaah*, and Allah Ta`ala would relieve me of this burden. After reciting these *wazeefahs* for a few days, I met a Hindu officer who needed assistance on a property related matter. I solved his problem and he was extremely grateful.

"If I can render any service to you, please inform me of it,' the officer offered.

"I related my problem to him.

“Do not worry,’ he replied calmly. ‘The judge is a close friend of mine. I will grab him by the collar and ensure that he rules in your favour. Come to the court tomorrow and the matter will be resolved.’

“When I went to the court the next day, the clerk informed me that I had been reinstated, but the court papers are still here. They have not been removed. I gave the clerk two rupees for helping me out. Just then, I happened to meet the person who I had helped out with the property case. I told him of my good outcome and the problem with court papers. He gladly took the documents and edited it in the way that I desired.

“I was overjoyed and I went to Moulana to relate to him what had transpired. Thereafter, I presented five rupees to Moulana as a gift. Moulana very happily accepted the money and said: ‘I am sure that you must have incurred some debt during this trial.’

“I replied in the affirmative.

“It is the command of Allah Ta`ala and His Rasul ﷺ,’ added Moulana, ‘that you live frugally until your creditors have been paid out. Thereafter, spend on your wife and children and, if you have any spare cash, you may present it to me. I have accepted this gift to please you, but now I am giving it back to you from my own side.’

“Immediately, I thought to myself that perhaps the amount is small and that is why Hadhrat has rejected my gift. But no sooner had this thought crossed my mind Hadhrat advised: ‘And you are not obligated to give five rupees. You can give me six, four, seven, three, any amount you wish.’

“‘Hadhrat,’ I sighed. ‘My wife will not believe me.’

“He asked me the personal details of my wife’s family and after pondering for a while, he said: ‘The daughter of Muhammad Ali?’ Hadhrat then asked for my address.

“‘At this place in the village of Matarbaan,’ I pointed out.

"Very well, I shall come personally towards the afternoon and explain the situation to her.'

"I thought to myself that where do these personalities have the time to spare on such trivial matters.

"'I will come after *Asr Salaah*,' promised Moulana.

"I went to court and on returning home after *Asr Salaah*, I discovered that Hadhrat had indeed come to my village. After enquiring the whereabouts of my family, he approached the house and knocked on the door. It was answered by one of my children. 'Tell your mother to come and stand behind this wall. I have a message to convey to her.'

"When she arrived Hadhrat said: 'Sister, I know that you are the daughter of Muhammad Ali. My name is Khaleel Ahmad and I teach in the *madrasah*. The purpose of my visit is to inform you of the glad tidings with regard to your husband's court case. He has been re-employed by the court and as a token of his appreciation he desired to present five rupees to me. However, I declined to accept the gift because it is the command of Allah Ta`ala and His Rasul ﷺ that an individual should live economically until his debts are paid off and the remaining wealth should be spent on his family. Thereafter, he may present whatever gift he desires. I hope that you do not feel grieved that I returned the gift to your husband.'

"He thereafter returned to the *madrasah*. When I learnt of the incident, I became extremely ashamed that Hadhrat had come and conveyed the message in such an informal way."

This was also the method of Moulana Gangohi رحمة الله عليه. There were no unnecessary formalities with him. Every action of his was conducted in a simple manner and from among his *khulafaa*, Moulana Khaleel Ahmad Saharanpuri رحمة الله عليه was a replica of him.

Moulana and the person who resorted to Hindu rituals

This same person also related another incident to me. On another occasion, a similar case was opened against him. People, who are

driven by their own personal motives, will do anything to achieve what they desire.

"I resorted to whatever advice anyone gave me in order to win the case," he related, "so much so that I even went to a pundit. He instructed me to feed peas to the monkeys and place the claw of a predatory bird in my turban. I followed his instructions, but the case was slipping away from me. Then I had a dream of Moulana Gangohi رحمة الله عليه. I dreamt that I had gone to Hadhrat's *khanqah*, but I did not have the courage to enter the *khanqah*. Fear had overwhelmed me. Hadhrat Gangohi was lying down and Shaikh-ul-Hind was seated beside him on a chair. When his eyes fell on me he scowled and said: 'What work does the dog of every door have with us?' He repeated this statement.

"Hadhrat Gangohi رحمة الله عليه raised his head and looked towards me. 'O *fulaan* (so and so), have you not yet repented?' he queried with love and affection.

"'Yes Hadhrat, I have repented.'

"'If he has repented, then what fault do you find in him?' Moulana directed this question to Shaikh-ul-Hind رحمة الله عليه.

"My eyes opened immediately after this incident. I was gripped with fear and I did not have the courage to go and discuss the matter with Moulana Khaleel Ahmad Saharanpuri. I enlisted the help of my friend, Hakeem Khaleel Ahmad Sahib, to accompany me to Moulana. When we arrived at the *madrasah*, Hadhrat Moulana Khaleel Ahmad Sahib was proceeding to teach his lessons. Hakeem Sahib caught hold of his hand and said: 'Hadhrat, this person wishes to discuss an important issue.' Hadhrat sat down and I related the entire episode to him.

"'Make sure that when you go home to Gangoh, you visit the grave of Moulana Gangohi رحمة الله عليه before going to your family,' Moulana instructed. 'Make *muraaqabah* (meditate) and whatever condition overcomes you, inform me of it.'

"I met my brother who had just returned from a journey and narrated the entire episode to him. I then hired an ox-cart to travel to Gangoh. My brother then took me along a forest pathway and said, 'Take this route to Gangoh.'

"I reached the graveyard at *Asr* time, but the sky was absolutely pitch dark, as if the night had already set in. I proceeded to the fence on the western side, but the darkness seemed more intense. I lost all courage to enter the graveyard and returned home and informed my brother of what had transpired.

"He was annoyed and said: 'You have erred. You should have entered the graveyard no matter what fear had overtaken you. Nevertheless, since the night has already set in, I suggest that you perform your *Fajr Salaah* near the graveyard.'

"I followed by brother's advice, but I still lacked the courage to visit Moulana Gangohi's رحمة الله عليه grave. I made *muraaqabah* in the very same *musjid* that I had performed the *Fajr Salaah*. After a short while, I experienced a great sense of tranquillity. I promptly left the *musjid* and went to Saharanpur to relate this to Moulana Khaleel Ahmad Sahib.

"Hadhrat said: 'You must renew your *bay`at*.'

"'I shall do as you say Hadhrat,' I proclaimed, feeling relieved.

"'Why was Shaikh-ul-Hind angry with me?'

"With tears in his eyes, Hadhrat replied: 'Everyone is a sinner. However, although you were *bay`at* to Moulana Gangohi رحمة الله عليه, you had sought the help of all and sundry, even a pundit! This is an insult to Moulana Gangohi رحمة الله عليه. Do not harbour any ill feelings towards Shaikh-ul-Hind. In fact, it was his favour upon you that he drew your attention towards this. As for Moulana Gangohi رحمة الله عليه, he had the quality of *nisbat-e-Muhammad* ﷺ. His heart is permeated with forgiveness and no thoughts of extracting any revenge cross his mind.'"

Incidents concerning Hadhrat Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليه

"Moulana is a very good person"

A *mureed* of Moulana Fadhl-ur-Rahman Ganj Muradabadi رحمة الله عليه requested Moulana for permission to visit Moulana Gangohi رحمة الله عليه.

"Yes, certainly. Moulana is a very good person. Convey my *salaam* to him as well." "He is a very good person," was Moulana Fadhl-ur-Rahman's choicest words of praise.

The *mureed* visited Moulana for a few days and when he was about to leave, Moulana Gangohi رحمة الله عليه said: "Convey my *salaam* to Moulana, together with two messages. Firstly, he should control himself." Moulana Fadhl-ur-Rahman رحمة الله عليه frequently revealed the *kashf* that he received.

"Secondly, Moulana must adopt the character of Rasulullah ﷺ." This was in reference to the harsh approach that Moulana had with the people that came to his *khanqah*.

Moulana Thanwi in Ganj Muradabad

Moulana Thanwi رحمة الله عليه also related an incident of his visit to Ganj Muradabad. "I reached the *khanqah* after *Maghrib Salaah*. Coincidentally, a *mureed* was being reprimanded by Moulana Fadhl-ur-Rahman رحمة الله عليه."

"Get out!" demanded Moulana.

"No, I will not go," was the surprising answer from the *mureed*.

Moulana then instructed a *khaadim* to throw this *mureed's* luggage into the street. When the *khaadim* complied, the *mureed* brought the baggage back into the *khanqah*. I thought to myself, that if this is the way how guests are treated, what is going to happen to me? I then made *salaam* to Moulana.

"Who are you?" he asked.

"A student," I barely mustered the courage to reply.

"And what is your purpose of coming here?"

"I have come to visit Hadhrat," I mumbled.

"You have come to visit!" Moulana snapped. "Has the earth not swallowed you yet? How am I going to make arrangements for your supper?"

There was no food available in the house. Thus, he sent his *khaadim* to his daughter's place to fetch some food.

"So, you are the student of Moulana Yaqoob Nanotwi." He received divine inspiration (*kashf*). I replied in the affirmative.

"He is a very good person," Moulana acknowledged.

An earthenware bowl containing *daal* and two *rotis* placed on top of the bowl was presented before Moulana Thanwi رحمة الله عليه. When Moulana Fadhl-ur-Rahman saw this, he addressed the *khaadim* and said: "You fool! Why did you not cover the food and bring it?"

"There wasn't any utensil available to cover it, Hadhrat," the *khaadim* gasped.

"And what about the grass straw basket that is kept on the upper shelf behind the door?" enquired Moulana. "Why did you not cover the meal with that?"

He then turned his attention towards me and asked what the meal consisted of.

"*Daal* and two *rotis* made of wheat," I replied.

"Enjoy it. It is a great bounty from Allah Ta`ala. The Sahaabah ﷺ did not receive this type of a meal for lengthy periods of time."

Moulana Fadhl-ur-Rahman then came closer and advised me further. I remained seated on a padded mat which he had earlier asked me to sit on, as it is the incorrect etiquette to stand and eat, and Moulana was standing.

The next morning, Moulana asked if I was going to stay for a little while longer, or whether I was departing. I replied that I was departing. He then accompanied me to my horse. I assumed that he had followed me to my conveyance because of some personal work, but I realised that he had actually come to bid me farewell. He was very compassionate towards me. I requested him to give me some *wazeefah* to read. He told me to read سبحن الله وبحمده سبحن الله العظيم – *'Subhaanallahi wa bi Hamdihi Subhaanallahil `Azheem'* together with Surah Ikhlaas 200 times daily.

Although to this day, I have been unable to complete this *wazeefah*, I am however, pleased to have received a gift from a *buzurg* of his calibre. I did not go to Ganj Muradabad for my *islaah*, but merely to visit Moulana. But *Alhamdulillah*, I did not take any offence to Moulana's treatment and my heart was not affected in any way by his rebuking. These days when people come for their *islaah*, they cannot tolerate being reprimanded even a little bit.

Moulana's degree of *kashf*

The degree of Moulana Fadhl-ur-Rahman's رحمة الله عليه *kashf* was such that when Moulana Ahmad Ali Muhaddith Saharanpuri رحمة الله عليه, who has written the marginal notes of Bukhaari Shareef, took a copy of his work to Moulana, he said: "So you think that you are a very great *muhaddith*? On this page, you have made this error and on this page you have made that error." In that one sitting, Moulana highlighted all the errors in the *kitaab*.

When Moulana Abdul Hay Lucknowi رحمة الله عليه visited Moulana Fadhl-ur-Rahman رحمة الله عليه, Moulana Fadhl-ur-Rahman asked: "So, you are a great *faqeeh*. You have written the marginal notes of *Hidaayah* (book on Hanafi *fiqh*). Now tell me, why did you perform *qasr salaah* on the way?"

Moulana Abdul Hay's journey was split into two parts. The first was from place A to place B and the second was from place B to place C and his intention was to travel only from A to B, which was not a *safr* distance. The distance from B to C was also not classified

as a *safr* distance. However, the distance from A to C was a *safr* distance and Moulana thought that the journey originated from A, and thus he performed *qasr salaah*.

When Moulana Abdul Haq Haqqaani رحمة الله عليه, the author of '*Tafseer-e-Haqqaani*', visited Moulana Fadhl-ur-Rahman رحمة الله عليه, Moulana asked him: "So, are you a great *mufassir*. And have you written the commentary of the Qur'aan? Tell me, what does the word 'اِبِلِ' in the *aayat*, اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ mean?"

"Camel," replied Moulana.

"That is probably what you have written in your *Tafseer*!" laughed Moulana Fadhl-ur-Rahman. "Actually the word اِبِلِ here means a cloud. Now tell me, what is the meaning of the word 'جَمَلُ' in the *aayat*: حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ?"

"Camel," reiterated Moulana Abdul Haqq.

Moulana chuckled. "Here, 'جَمَلُ' refers to the chain or thick rope of a ship's anchor."

Once, Mufti Azeez-ur-Rahman Deobandi رحمة الله عليه was on his way to visit Moulana Fadhl-ur-Rahman when Moulana shouted from a distance, "Go back home." For some reason, Moulana was very angry.

Mufti Azeez-ur-Rahman immediately turned around and headed back home. Moulana then received divine inspiration that this man, Mufti Azeez-ur-Rahman, was a great servant of Islam. He promptly sent his *khaadim* to go and request Mufti Sahib to return.

It is for this reason that Moulana Gangohi رحمة الله عليه conveyed the message to Moulana Fadhl-ur-Rahman رحمة الله عليه, that he should adopt the character of Rasulullah ﷺ and exercise control over his emotions. When Moulana Fadhl-ur-Rahman received the message, he became upset and said: "Do people come to me for the sake of learning *deen*?

They come only for worldly motives! Someone wants a *ta`weez* to win a court case, another person wants to have children and another wants a job, etc. If I do not reproach them, then what else can I do? He sits there in Gangoh and advises me to adopt the character of Rasulullah ﷺ."

When the *khaadim* conveyed the second message (refraining from revealing his *kashf*), Moulana sighed and said: "I do not possess his capability. He drinks and digests spiritual oceans upon spiritual oceans and does not even give the slightest hint to it."

Discourse 23

The Reality of *Nisbat* (link with Allah Ta`ala)

الحمد لله و كفى وسلام على عباده الذين اصطفى ، أما بعد :

When we take the name of Allah Ta`ala excessively, a special bond is developed with the Almighty. In turn, this bond creates a certain special feeling and effect. This is termed as *nisbat*. Literally, it means bond, contact, or relationship. Every creation has some association or link with Allah Ta`ala, but that special link is developed only through *zikr*.

Occasionally, people gather in large groups engaging in *zikr* and focusing their attention towards Allah Ta`ala, begging of His forgiveness and mercy. Allah Ta`ala rewards this gathering by showering His mercy and forgiveness upon each and every individual in that gathering.

By participating in these gatherings, an individual will acquire a form of *nisbat*. This *nisbat* is a result of the environment of *zikr*. But it terminates as soon as we have left the gathering. In the month of Ramadhaan, we engage abundantly in *zikr*, creating a special spiritual condition, but that condition soon disappears once Ramadhaan ends.

Four Stages of *nisbat*

It is recorded in Fat-hul-Aziz, under the *tafseer* of *Surah Iqra'*, that there are four stages of *nisbat*.

First Stage

The first stage is called *Nisbat-e-In`ikaasi*. In this stage, the spiritual condition of one person is reflected upon another. For example, by sitting in a *majlis* of *zikr*, the *zikr* of one person has an effect on another person.

This can be likened to a person entering a perfume shop. The burning incense and the open bottles of perfume on display will undoubtedly rub off on him. But if this person naively feels that these fragrances are emanating from within him, he is only

deceiving himself. As soon as he steps out of the shop, he will cease to perceive these fragrances.

Similarly, frequenting the company of the pious creates a special contact with Allah Ta`ala, which terminates when we leave their company.

Sometimes, the *mashaayikh* confer *ijaazat* (permission to initiate others in *sulook*) to a person who has reached this stage of *nisbat*. The reasoning behind this is that he becomes aware of a great responsibility that has been placed upon his shoulders. In this way, he will become stringent on his *ma`mulaat* (daily prescribed *ibaadat*), *zikr* and other spiritual exercises. Resultantly, the desired *nisbat* with Allah Ta`ala will be established.

I once enquired from Hadhrat Raipuri رحمة الله عليه, "Hadhrat, what is *nisbat*?"

"The *taufeeq* (ability) to carry out *A`maal-e-Saalihah* (righteous deeds) and simultaneously inculcate *Akhlaaq-e–Faadhilah* (good character)," explained Hadhrat Raipuri.

"What is *Akhlaaq-e-Faadhilah*?" he asked. "To inculcate the noble qualities of patience, gratitude, tolerance, generosity, giving preference to others over oneself, etc., and to annihilate the debasing qualities prevalent within oneself. Once this *nisbat* is attained, a person will gain serenity and peace of mind through his *ibaadat*."

Consider the example of two different people. The first person is in an excellent physical condition. He is required to eat frequently to maintain this condition. The different organs of his body convert the food into energy and healthy blood, providing him with the necessary nourishment to sustain his peak physical condition. He relishes eating any type of food.

The second person suffers from a chronic stomach ailment. The food consumed is not converted into energy and healthy blood. In fact, it does not get digested at all. Eating becomes an abhorred action for him. There is no pleasure derived from eating any type of food.

Similarly, the *shaikh* bestows *khilaafat* upon that individual who has created an enthusiasm and desire to obey the commandments of Allah Ta`ala. Defying the commandments of Allah Ta`ala is contrary to this person's nature. Breaking the laws of Allah Ta`ala makes this person restless just as the healthy person becomes restless if he cannot satisfy his hunger.

Two people are performing *salaah* in congregation. The first person's attention is focused upon his personal and business affairs. He desires that the *imam* shortens the *salaah* so that he can attend to his business matters. The second person's attention however, is focused towards Allah Ta`ala. He desires that the *imam* lengthens the *salaah* so that he may enjoy listening to the *qiraat*. The disparity between their *salaah* is clear and apparent. The *salaah* of one person draws him closer to Allah Ta`ala while the *salaah* of the other has become a burden for him.

Attaining *nisbat* generates a similar condition. Adhering to the commandments of Allah Ta`ala, reciting Qur'aan Shareef, making *zikr*, performing our *salaah*, etc., creates a sense of serenity. Abandoning these *ibaadaat* makes us restless.

Man is imbued with two conditions, an inner condition and an outer condition. The outer condition is reflected through *ibaadat*, by utilising the limbs. But what prompts us or inspires us to perform these *ibaadaat*? Is it a physical quality that we can witness?

No, this quality emanates from the heart, and it is a condition of the heart. It is termed *tareeqat*. It is this *tareeqat* that spurs an individual to attend the *musjid* for *salaah* and to present himself in the divine court of Allah Ta`ala. It is the same *tareeqat* that creates an uneasiness and restlessness in an individual when he disobeys the laws of Allah Ta`ala. The results of *tareeqat*, which are the physical actions carried out by the limbs, is termed as *shari`at*.

Shari`at and *Tareeqat* are intertwined to such an extent that if we develop the inner spiritual condition then, automatically, the limbs will carry out the physical actions. However, if the inner spiritual condition is dormant or feeble then an individual will not be

concerned about performing *ibaadat*. He will openly disobey the commandments of Allah Ta`ala.

When this spiritual condition is firmly rooted in the heart, we term this *nisbat*. Thereafter, it is through this *nisbat* that we acquire and inculcate *Akhlaaq-e-Faadhilah* and *A`maal-e-Saalihah*. In short, the first stage of *nisbat* is called *Nisbat-e-In`ikaasi* wherein the qualities of one person are reflected upon another.

However, one should not become complacent on acquiring this form of *nisbat* only. There has to be a continuous striving to acquire the other stages of *nisbat* as well.

Second Stage

The second stage of *nisbat* is called *Nisbat-e-Ilqaa'ee*. This form of *nisbat* can be likened to a burning lamp. A person comes with his lamp and uses the burning flame of the first lamp to ignite his lamp afterwhich he returns home. In the first stage, the fragrance and scent were confined to the perfumer's shop. On the converse, this person brings the burning lamp home while protecting it from the gusts of wind on his way home. After placing it in his home, his home is now illuminated. If placed in a room, it will illuminate the entire room, but its flame is weak. Therefore, it has to be protected from the natural elements extinguishing its flame, for example, a gust of wind. Additionally, the wick and the level of the oil have to be vigilantly monitored.

Attaining *Nisbat-e-Ilqaa'ee* results in the *mureed's* heart being permeated with some of the spiritual light from the *shaikh's* heart. While *Nisbat-e-In`ikaasi* is a temporary condition, restricted to the company of the pious, *Nisbat-e-Ilqaa'ee* is a longer lasting condition which also has to be protected; otherwise the flame will be extinguished. It has to be protected from the winds of sins. Once this is achieved, the glow remains and it becomes a source of benefit to others.

Third Stage

The third stage of *nisbat* is *Nisbat-e-Islaahee*. This type of *nisbat* is stronger and firmer than the previous two. It can be described as a canal sourced from a massive dam. The water gushes through this canal, flowing steadily and swiftly and is used to irrigate crops and orchards. It is used to quench the thirst of animals and humans. In short, it is a source of immense benefit to the entire creation. The swift and rapid flow of the water ensures that the twigs, branches, dirt and mud will not block the water flowing from the canal.

By attaining this form of *nisbat*, one will not be adversely affected if, occasionally, a mistake is committed or one's *ma`mulaat* is missed.

Fourth Stage

The fourth stage of *nisbat*, which is the strongest stage, is termed as *Nisbat-e-Ittihaadee*. The spiritual link or relationship between the *mureed* and the *shaikh* is so deep-rooted that the *mureed* is imbued with the qualities of the *shaikh*. He even begins to physically resemble the *shaikh*. I have personally witnessed *mureeds* who have physically resembled their *shaikhs*.

Incident of Khwajah Baaqi Billah رحمة الله عليه and the cook

There was a *buzurg* by the name of Khwajah Baaqi Billah رحمة الله عليه who resided in Delhi. Sages like Mujaddid Alfe Thaani رحمة الله عليه and Shah Abdul Haqq رحمة الله عليه, who wrote the commentary on *Mishkaat Shareef*, frequented his company to derive spiritual benefit from him.

Once, a few guests had unexpectedly called upon Khwajah Sahib. Khwajah Sahib did not have the means to entertain them and this caused him much consternation.

Khwajah Sahib's رحمة الله عليه neighbour was a cook. He had witnessed the entire event and concluded that Khwajah Sahib required some assistance. He quickly prepared a tray of sumptuous and delicious food and presented it to Khwajah Sahib.

These *buzurgs* are unconcerned over their personal welfare. If they are presented with a personal gift, they do not become overjoyed. But concerning their guests, they become elated if anyone assists them in serving and entertaining them.

After the visitors were fed and left, Khwajah Sahib called for the cook and asked him: "Ask for whatever you desire. I will make *du`aa* for you in appreciation for the service rendered."

"I desire to become like you," was the immediate request by the cook.

"Ask for something else," advised Khwajah Sahib, but the cook was adamant.

Thus, Khwajah Sahib was obliged to fulfil his wish. Khwajah Sahib led the cook into his private quarters and focused his attention on him. When they emerged from the room after a short period, the cook resembled Khwajah Sahib رحمة الله عليه to such an extent that the people could not differentiate between them.

The only differentiating factor that could be observed was the fact that Khwajah Sahib was composed and comfortable while the cook seemed disorientated. He was shivering and trembling like a fish (out of water). Shortly thereafter, the cook passed away.

The burning love of Allah Ta`ala that was encapsulated in Khwajah Sahib's heart was transferred to the cook instantaneously. Hence, his heart could not bear that spiritual effulgence and he passed away. This incident is recorded in Tafseer Fat-hul-Aziz under Surah *Iqra*'.

This stage of *nisbat* is rarely acquired and from amongst a few thousand *mureeds*, perhaps only one or two *mureeds* may attain this form of *nisbat*.

Method of attaining *nisbat*

I once asked Hadhrat Shaikh رحمة الله عليه: "How does one attain this type of *nisbat*?"

"The process of attaining this *nisbat*," he explained, "is that the love for the *shaikh* must first reach the stage of *`ishq*. Thereafter, the *mureed's* evil character and traits perish and the righteous and noble qualities of the *shaikh* permeate his heart. The *mureed* negates his character and attributes and accepts the *shaikh's* character and attributes. Attaining this form of *nisbat* requires sincere effort and determination."

The grinding mill

In Raipur, a person, on seeing the *mureeds* engaged in *zikr*, shaking their heads from side to side, commented wryly: "I will not be able to work in this grinding mill. These actions are extremely difficult to imitate."

He uttered these statements several times until it reached the ears of Hadhrat Raipuri رحمة الله عليه. The *shaikh* summoned him and said: "What are you talking about, grinding and working the mill? The 'land' is still untilled. Firstly, the rocks, filth and vermin have to be removed and the land ploughed. Then the seeds will be planted, irrigated and safeguarded against the natural elements. Once the crops are ready to be harvested, the chaff has to be separated from the grain and, only thereafter, is the stage of the grinding mill. You are still far off from that stage."

Hadhrat was referring to the condition of his heart. Initially, all the evil traits will have to be obliterated and replaced by virtuous actions and noble qualities. Thereafter, the 'land' (of the heart) will be ready for the grinding process, *zikr*. Sometimes, it transpires such that a *mureed*, after obtaining *ijaazat*, becomes complacent and neglects performing his *zikr* punctually.

Who is making *zikr* aloud?

Once, while I was in *jamaat*, some of the brothers began engaging themselves in *zikr*. Somebody then asked: "Who are those making *zikr*?"

Moulana In`aam-ul-Hasan Sahib رحمة الله عليه replied: "They are those who have not received *ijaazat*. Those who have received *ijaazat* have stopped making *zikr*."

This is an extremely perilous action. Discarding *zikr* will result in committing sins, inculcating evil traits and allowing *Shaitaan* to overpower us. *Zikr* is the weapon used to ward off *Shaitaan*.

Annually, Moulana Thanwi رحمة الله عليه used to publish a list of his *mureedeen* who have received *ijaazat* and those whose *ijaazat* has been revoked because of their negligence in conducting *zikr*. Moulana had two categories of *mujaaz* (*mureedeen* given *ijaazat*) namely:

Mujaaz bis-Suhbat

Mujaaz bil-Bay`at

The first category refers to a person whose heart readily accepts the words of the *shaikh*. He has the capacity to advise others on their spiritual conditions. Thus, *mashwarah* can be made with him.

The second category refers to a person who has been endorsed by the *shaikh* to initiate *mureeds*. He must prescribe the necessary remedy for their spiritual maladies together with the quota of *zikr* they should complete daily.

These aspects of *ijaazat*, *zikr*, etc., can be compared to a *dora* (final year of the *aalim* course) student. After gaining competency in reading and understanding *hadeeth*, the student continues to progress through further studies and through teaching *hadeeth*. This will ensure that his daily activities rotate around the discussion of *hadeeth*, making it the foremost factor in his life.

His competency in *hadeeth* will increase exponentially, ultimately attaining the rank of a Shaikh-ul-Hadeeth.

On the other hand, if this very same student neglects his studies and becomes embroiled in other activities, such as debates and arguments, editing magazines and editorials, and does not maintain a bond and a link with his *kitaabs*, then his knowledge of *hadeeth* will certainly diminish. Sadly, he will not even be able to recognise the source of the *hadeeth*; is this *hadeeth* recorded in Bukhaari Shareef or not?

Fortunate is that student who begins teaching after graduating. He refreshes his *`ilm* and becomes an expert in that field of knowledge. Occasionally, I am approached by *ulama* seeking advice in employing a student who has been in the void of the teaching world. My advice to them is to determine the present condition of this *aalim*.

A salient point to consider, and this is sufficient to reach a decision, is why has this person been idle all this while? Why is he not teaching? Does he still possess the fervour and desire to teach? How much of his knowledge has he retained? A student who is capable of teaching and has the yearning to teach, never remains aloof from teaching.

A similar condition applies to *zikr*, spiritual exercises, etc., as well. When Allah Ta`ala has blessed an individual with good character and he is punctual in his *ma`mulaat*, he will progress to great spiritual heights. However, if this person is not punctual on his *ma`mulaat*, he will soon be deprived of this *nisbat*, good character and righteous deeds.

Explanation of *Nisbat*

Hadhrat Moulana Ilyaas Sahib رحمة الله عليه once asked me: "Moulana Mahmood! Do you know what the meaning of giving *ijaazat* is?"

I replied: "Hadhrat, I do not know."

"When the *mureed* annihilates himself before his *shaikh*," explained Hadhrat, "and when his personal opinion is submissive to the *shaikh's* wishes. When he totally submits himself to his *shaikh*, submission and humility are firmly grounded in him. The *shaikh* then gives him *ijaazat*. *Ijaazat* infers that because of the manner in which you have conducted yourself with me, the humility, the submission, etc., consequently, I now grant you the permission to act in a similar vein with the entire creation. *Ijaazat* does not mean to assume the position of the *shaikh* and order people around."

This was an outstanding explanation given by Hadhrat Moulana Ilyaas رحمة الله عليه. Therefore, whatever spiritual condition we are blessed with, we should be grateful and appreciative of that blessing received from Allah Ta`ala. If Allah Ta`ala has blessed us with the *zikr* of the tongue, or *zikr* of the limbs, or *zikr* of the heart, or we are blessed with the desire and yearning to recite the Holy Qur'aan, and we derive great enjoyment and pleasure from reciting the Qur'aan, then these blessings need to be valued, appreciated and kept intact.

However, we should not consider these aspects to be an end in itself. The primary objective is to seek the pleasure of Allah Ta`ala. If we gain none of the above qualities, but gain the pleasure of Allah Ta`ala, then indeed we have achieved our objective.

People become unduly distressed when certain conditions they are experiencing, subside or terminate. For example, a person ceases to cry while making *du`aa*. Now, there is no reason for this person to become distressed because this is an involuntary action.

The nightingale and the rose are both creations of Allah Ta`ala, but they are diametrically different in their natural dispositions. The nightingale wails and laments continuously while the rose is always smiling. But neither of these two creations bemoans the fact that they are incapable of any other action and are limited to do only that which is in their volition.

Good thoughts and inspiration

The real concern is when the desire to please Allah Ta`ala is removed from the heart. This is an extremely dangerous state of affairs. Once someone revealed to Hadhrat Moulana Gangohi رحمة الله عليه: "While treading the path of *sulook*, a person committed such an action that resulted in him losing enthusiasm to perform good deeds."

"Do you know what action brought about this ruin?" asked Hadhrat Gangohi رحمة الله عليه. "Generally, it is as a result of one of three actions. It is a result of incorrect company, committing a sin or consuming *haraam* food. The moment a person consumes a *haraam* morsel, the spiritual lamp of the heart is extinguished, resulting in a lack of motivation to perform good deeds."

Additionally, we unsuspectingly frequent the company of a *saadhu* (Hindu ascetic), a magician or other people of *baatil* sects. These people attain certain supernatural capabilities through rigorous meditation and spiritual exercises. They have the ability to remove from our hearts the enthusiasm and drive to please Allah Ta`ala. It is imperative that we abstain from the company of such people as well as abstain from sin. Sometimes, a person may receive divine inspiration to do good deeds and if we do not exploit this situation, it may never present itself again.

Once, there was a *mureed* who used to see his *shaikh* in his dream at the time of *Tahajjud Salaah*. He would immediately awake, make *wudhu* and perform his *salaah*. During one particular night, according to his routine, he had seen his *shaikh* at *Tahajjud* time, but after awakening, he went back to sleep. From that day onwards, his *shaikh* ceased to appear in his dreams.

Hadhrat Gangohi رحمة الله عليه explained: "The inspiration received from the unseen is a very sensitive guest. Even if a little inattentiveness is displayed towards it, it will go away."

This explanation can be further understood from the example of entertaining a respectable and eminent guest. If we do not show due respect to him, he will regard this as an insult and leave hastily, perhaps never to return. The poet Akbar has written:

نفس کے تابع ہوئے ایمان رخصت ہو گیا

وہ زنانے میں گھسے مہمان رخصت ہو گیا

Once one becomes subservient to his nafs, Imaan will leave him,

When the host went in the ladies section, the guest departed.

This *Imaan* is a guest and if we fail to entertain it and show due reverence to it by following our *nafs* (desires) and *Shaitaan*, it will surely abandon us (Allah Ta`ala forbid!). Therefore, if we are fortunate to receive divine inspiration from Allah Ta`ala, we should take advantage of it by acting accordingly and expressing our gratitude for it. Otherwise, we will be deprived from ever acquiring it again!

Discourse 24

Expressing gratitude for the favours of Allah Ta`ala

الحمد لله و كفى وسلام على عباده الذين اصطفى ، أما بعد :

أعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ

The greatest Favour

وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ

"And we have not sent you, [O Muhammad ﷺ], except as a mercy to the worlds." (al-Ambiyaa: 107)

The prophethood of Nabi ﷺ was a mercy to the entire creation; to mankind, the animals, the angels, the skies and the earth. The favours of Allah Ta`ala are innumerable and immeasurable. Allah Ta`ala Himself has declared in the Qur'aan Shareef:

وَ اِنْ تَعُدُّوْا نِعْمَةَ اللهِ لَا تُحْصُوْهَا

"And if you try to enumerate the favours of Allah Ta`ala, you will never be able to do so." (Ebrahim: 34)

The greatest favour that Allah Ta`ala has bestowed upon us was the advent of Nabi ﷺ. Mankind, however, does not reflect over the favours of Allah Ta`ala. In fact, man does not even consider the boons of Allah Ta`ala as favours. The sky, the moon, the sun, the stars, the rain, the water obtained from the earth, the crops harvested, the various species of plants, the multitude of fruits and the diverse number of animals, insects, ect.; all of these are the favours and bounties of Allah Ta`ala. It is obligatory upon us to express our gratitude for these favours.

Alas! Even dogs comprehend the meaning of gratitude. If you rear a dog, it will become a sentinel for you and your family for the entire night. If thieves confront you, it will charge to your assistance and, whenever it sees you, it will express its delight and pleasure by wagging its tail. This very same dog will always submit and humble

itself to your demands and instructions because it has the realisation that you are its benefactor.

Subsequently, man, who is the best of creation and imbued with superior intellect, should express greater gratitude to Allah Ta`ala. He is the only True Benefactor.

There was once a *buzurg* whose urine flow abruptly stopped, resulting in great pain and distress. Eventually a tube was inserted, via his private part, allowing the free passage of urine which flowed into a bag.

"How did this condition arise?" someone enquired from him.

"It is the result of my sins," he replied, sadly. "I used to relieve myself three to four times daily without any difficulty, but my ungrateful tongue did not express the necessary gratitude for this favour. It is only now that I understand what a great favour this was. Hence, I am being deprived of this great blessing."

The king whose urine ceased to flow

Once, the urine of a king had also ceased to flow. He tried various types of remedies but to no avail. His advisors then suggested to him that he enlist the help of a *buzurg* who spent his day sitting at the fortress's wall. The king sent a servant requesting the *buzurg* to meet him. After the predicament was explained to him, the *buzurg* insisted that the king come in search of the remedy in person.

This statement angered the king's advisors who decided that the *buzurg* be forcefully brought to the palace. However, the king rejected their advice and humbled himself. He presented himself before the *buzurg* and explained his problem.

"This medication is very expensive. It will cost you half of your kingdom," the *buzurg* explained to the king.

The king agreed and the documents were drawn up transferring half of the kingdom to the *buzurg*.

The *buzurg* then asked the king: "What do you wish for?"

"For my urine to flow," pleaded the king.

The *buzurg* administered the medication and the urine began flowing uncontrollably. The king returned to the *buzurg* in great consternation explaining his present condition.

"But that is what you had asked for!" the *buzurg* said, calmly.

"Please," pleaded the king, "I want it to return to its normal state."

"The price for that medication will cost you the remaining half of your kingdom," the *buzurg* pointed out.

The king relented and the kingdom was handed over to the *buzurg*. After the king was cured, the *buzurg* reminded him: "You have bequeathed your entire kingdom to me. Nothing belongs to you. I even decline to give you the permission to touch anything."

Tears flowed from the king's eyes and in utter despair he asked,

"What should I do now?"

"I don't know," replied the *buzurg* sternly. "Go and cut grass or do some other form of work."

The dismay that overcame the king at that time was unimaginable. When the *buzurg* sensed this, he said: "I do not wish to own your kingdom. I merely desired to point out to you that this kingdom which you have aspired and sacrificed for, was actually worth only a few drops of urine. In exchange for Allah Ta`ala's single bounty of urinating with ease, you were compelled to part with your entire kingdom."

Therefore, it is crucial that we express our gratitude for the favours of Allah Ta`ala lest we should be taken to task for it.

Recognising the favours of Allah

Allah Ta`ala states in the Holy Qur'aan,

لَئِنْ شَكَرْتُمْ لَأَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِىْ لَشَدِيْدٌ

"If you are grateful, I shall give you more but if you are ungrateful, then (remember) indeed My punishment is very severe." (Ebrahim: 7)

Nabi ﷺ recognised and appreciated the favours of Allah Ta`ala and he commanded the Sahaabah ﷺ to also recognise and appreciate them. Their appreciation was of such a level that we cannot even begin to comprehend it.

Days would pass in hunger and the Sahaabah ﷺ would tie stones to their bellies to suppress their hunger. And whatever provisions they obtained were only the bare necessities. Yet they were warned that they would be held accountable for these basic provisions as well!

When the sun is at its zenith, we seek shelter from its burning rays under a tree. Who created this tree? We may have planted the seed, which was created by Allah Ta`ala. Whose earth is it? Whose water was used to irrigate the land? From where did we get the water? We obtained this water from the rain. Who had sent down rain? It came from springs? Ah, but He caused the springs to gush forth! It came from streams? He again created these by melting the snow from the mountains! Allah Ta`ala had initially caused the snow to fall and then He brought out the sun to melt the snow in order to irrigate that seed so that it will germinate into a tree.

Allah Ta`ala then adorned that tree with branches and leaves and thereafter commanded it to bear lush and delicious fruit. Everything is acquired from Him. Therefore, it is obligatory upon us to express our gratitude to Allah Ta`ala for His multitude of favours.

The various faculties

Allah Ta`ala has given us a tongue to use for speaking and communicating with others. But beware! We are not the owners of this tongue. We have been entrusted with this tongue so that we may engage in the *ibaadat* of Allah Ta`ala, reciting the Qur'aan, making *zikr*, reading *Durood Shareef*, disseminating *deen*, etc.

Allah Ta`ala, in His infinite mercy, has allowed us to use this tongue for our personal work as well, provided we do not become oblivious of His remembrance. The primary objective of the tongue is to be engrossed in the *zikr* of Allah Ta`ala.

It is narrated in a *hadeeth* that once a Sahaabi ﷺ requested some advice. Nabi ﷺ said:

لا يزال لسانك رطبا من ذكر الله

Let your tongue be continuously moist and fresh with the zikr of Allah Ta`ala.

This is the true purpose of the tongue. Allah Ta`ala has placed only one restriction on its usage that it must not be used incorrectly. We must refrain from speaking lies, backbiting, slandering, using vulgar language, mocking or disgracing any human being. If we indulge in any of the aforementioned vices, we will be displaying gross ingratitude for the favours of Allah Ta`ala.

If a child rips apart the pages of the noble Qur'aan and uses them as wrapping paper, he will be guilty of dishonouring the Qur'aan. If a person uses his *topee*, to clean his dirty shoes, he will be discrediting the *topee* and displaying an unappreciative attitude to the *topee*. In a similar vein, the tongue, which is a great favour of Allah Ta`ala, must be used in permissible ways only; never in impermissible ways.

Allah Ta`ala has blessed us with sight. What is the fundamental purpose of sight? To recite the Qur'aan, study books of *fiqh* and *hadeeth*, the biographies of our elders and pious predecessors, to examine the creation of Allah Ta`ala and recognise His power and

grandeur. But if an individual uses his sight to ogle *na-mahram* women or to pry into other people's affairs, he will certainly be taken to task.

Strength and youth

Allah Ta`ala has blessed us with strength, and the purpose of it is to do the work of *deen*.

Hadhrat Abdullah ibn Amr ibnul Aas ﷺ used to fast every day and spend the entire night engaged in *salaah*. Rasulullah ﷺ was informed of this practice and enquired from him: "Do you fast every day?"

He replied in the affirmative.

Rasulullah ﷺ then advised him: "Do not fast every day. Instead, fast three days a month, the 13th, 14th and 15th."

"O Rasulullah ﷺ!" he pleaded. "I am still young and I possess the strength to fast. Do allow me to take advantage of my youth and strength." Eventually, Rasulullah ﷺ permitted him to fast every alternate day.

The glaring lesson gained is that our pious predecessors understood the importance of spending their youth in gaining the proximity and pleasure of Allah Ta`ala. They did not wile away their time indulging in frivolous pursuits and futile amusement. Our pious predecessors utilised their youth in acquiring and serving *deen*.

Regrettably, if we use our youth and strength in pursuing other pleasures, we will be taken to task for this.

It is recorded in the *hadeeth* that on the Day of *Qiyaamah*, the sun will be positioned very close to the people and their brains will be boiling like how food boils in a pot. Some will be drowning in their sweat, others will be standing ankle-deep in their sweat, some knee-deep and others shoulder-deep. No one will be able to take a single

step until four questions are asked, and one of those questions will be: “How did you spend your youth?”

Fortunate are those youngsters who spend their youth sacrificing their lives for the service of *deen* and seeking the pleasure of Allah Ta`ala.

Some participate in *jihad*, enduring trying and difficult circumstances while passing their days in hunger. Notwithstanding this, they enter the cauldron of the battlefield to engage with and defeat the enemies of Allah Ta`ala. Others spend their time engrossed in the *ibaadat* of Allah Ta`ala and yet others spend their time aiding the aged and the infirm, by attending to their daily chores and assisting them wherever possible. Some have even formed a neighbourhood-watch group designed to protect and safeguard the locality from theft and robbery.

Favour of wealth

The other question posed will be: “How did you earn your wealth and where did you spend it?”

Let us contemplate over this issue! How did we earn our wealth? Was it via a permissible or impermissible means? How did we spend it: in permissible or impermissible avenues? We should never consider that the wealth earned has been achieved through our capabilities or efforts, thus allowing us to spend it in whichever avenue we desire!

Who has given us the ability to earn wealth? Who has blessed us with the intelligence and strength to earn that wealth? Allah Ta`ala has bestowed us with these qualities. Subsequently, it is incumbent for us to spend this wealth in permissible avenues only.

Destroying our good deeds

It is recorded in the *hadeeth* that if an individual borrows a few cents and does not repay that debt despite having the ability to settle it,

then seven hundred accepted *salaah* of his will be given in compensation on the Day of *Qiyaamah*. Let us ponder over the condition of our *salaah* and ask how many of these will fall under the ambit of 'accepted *salaah*'?

Nabi ﷺ once asked the Sahaabah ﷺ: "Do you know who is a bankrupt person?"

The Sahaabah ﷺ replied: "One who has lost all his wealth"

Nabi ﷺ replied: "A bankrupt person is one who has performed a great number of *salaah*, kept *roza*, given an abundance of charity etc., but together with this, he had oppressed people, usurped their wealth and even abused them. On the Day of *Qiyaamah*, these people will seek retribution from him. His good deeds will be given over to them in accordance to the injustice he had committed and, when these deeds have become exhausted and there are people still seeking retribution, their evil actions will be taken and transferred into his account."

Thus, a bankrupt person is he who possesses the wealth of righteous deeds, but eventually has it snatched away from him.

Unfortunately, today, we have developed this abhorrent action of backbiting and picking out the faults of others, especially those with whom we are not on good terms. The final result will only be to our detriment because our good actions will be handed over to them and their evil deeds will be deposited into our account. If we are angered with someone, do we hand our wealth over to him as a punishment? If a person does so, we will consider him to be an absolute fool!

In reality, we are being more foolish when engaging in backbiting because we are ultimately presenting our good deeds to that person. These will be more valuable than wealth, and, simultaneously we are accepting their evil actions. For this reason, we must endeavour to safeguard our tongues from indulging in backbiting. Safeguarding the tongue can be a means for our salvation from *Jahannum*, otherwise it will be the primary cause of our ruin.

The avenues of seeking the pleasure of Allah Ta`ala through correct usage of the tongue are: teaching *deen*, reciting the Qur'aan, making *zikr*, reading *Durood Shareef*, talking about *deen*, initiating *salaam* and replying to *salaam*. All these are actions that will take us to *Jannat*.

Imam Abu Dawood earns his *Jannat*

After the demise of Imam Abu Dawood رحمة الله عليه, a renowned *muhaddith* of his time, someone had seen him in a dream and enquired from him: "How did it fare with you?"

"I was forgiven on account of a single dirham," was his reply.

"How did this happen?"

He replied: "Once a person had sneezed and said, '*Alhamdulillah*.' It is recorded in the *hadeeth* that when a person sneezes and says '*Alhamdulillah*', then we should reply by saying '*Yarhamukallah*'. I had forgotten to reply to this person, but I remembered about it a little while later. Thus, I went in search of him. I was informed that he had boarded a boat and crossed the river. I boarded another boat for one dirham, and also crossed the river. After searching a little while for him, I eventually found him and I replied, '*Yarhamukallah*.' Allah Ta`ala greatly loved this action of mine and made it a means of my entry into *Jannat*."

Correct usage of the tongue

Therefore, our tongues can be a means of our entry into the gardens of *Jannat* or the pits of *Jahannum*. What are the actions that will result in us being flung headlong into *Jahannum*?

Speaking lies! It is recorded in the *hadeeth* that when an individual lies, a stench emanates from his mouth, which causes the angels of mercy to flee from him. We cannot perceive that foul stench, but the angels can. Speaking lies is classified as a major sin.

Similarly, mocking an individual is also a major sin. Allah Ta`ala states in the noble Qur'aan:

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ

"O believers! Let not a people ridicule another people, perhaps the other is better [in the sight of Allah Ta`ala]." (al-Hujuraat: 11)

Allah Ta`ala is the Supreme Being who can change the conditions of people. Subsequently, it is not a far-fetched concept to accept that Allah Ta`ala can replace our condition with that of the person we are mocking. Mocking another human being is a disgusting and sinful action.

It is mentioned that sometimes a person utters such a vile and despicable statement that, if it was placed in a sweet ocean, the water will turn bitter. The consequences of such an action will be that this person will be thrown into *Jahannum*.

Conversely, a person may utter such a statement that, if it was mixed with the salty waters of the ocean, they will turn sweet and the reward for this statement will be *Jannat*. An intelligent person will use his tongue to earn himself the eternal bliss of *Jannat*. In fact, every favour of Allah Ta`ala can be used as a means of our entry into *Jannat*.

The gift of wealth, if acquired through lawful means and spent in lawful avenues, can be a source of our salvation; otherwise it will become a source of our destruction.

We need to appreciate the favours of Allah Ta`ala and express our gratitude for these favours by using them in the correct manner and avenues as shown to us by Nabi ﷺ. If we use them in any other manner, we will then be guilty of being ungrateful and will earn the anger of Allah Ta`ala. We should always place this concern at the forefront of our lives so that it will spur us to do righteous actions.

Our objective in this world is not to cultivate orchards, erect a financial empire, amass huge sums of wealth, build sprawling

mansions, buy luxury vehicles, wear extravagant clothing, etc. Indeed not!

We should strive to live our lives in pursuit of the real purpose for our creation. May Allah Ta`ala grant us all the *taufeeq*.

Discourse 25

Gaining proximity to Allah Ta`ala is in following the lifestyle of Nabi ﷺ

الحمد لله وكفى وسلام على عباده الذين اصطفى ، أما بعد :

It does not matter who you are and where you are

Mu`aaz bin Jabal ﷺ was a respected and high ranking Sahaabi of Nabi ﷺ. His merits have been recorded in the *hadeeth*. It was a great era of the Sahaabah. Some Sahaabah were fathers and grandfathers while others were sons and grandsons. Some Sahaabah were *ustaads* and others were students.

Nabi ﷺ had dispatched Mu`aaz ﷺ to Yemen. Hadhrat Moosa Ash`ari ﷺ was already appointed as the judge of Yemen and Hadhrat Mu`aaz ﷺ was being appointed as the governor. When Hadhrat Mu`aaz ﷺ was leaving Madinah Tayyibah, Nabi ﷺ accompanied him to the outskirts of the town. Nabi ﷺ was walking alongside him and holding on to the reins of the horse, while Hadhrat Mu`aaz ﷺ was seated on the horse. Naturally, it was painful for Mu`aaz ﷺ to observe Nabi ﷺ walking whilst he was riding, but this was Nabi's ﷺ instruction, so he abided by it.

When the time had finally arrived to bid him farewell, Nabi ﷺ said: "O Mu`aaz, perhaps you will not see me the next time you come to Madinah Tayyibah."

Hadhrat Mu`aaz ﷺ immediately concluded that this was to be the last meeting between himself and Nabi ﷺ. He began crying profusely.

Nabi ﷺ turned his *mubaarak* face towards Madinah and continued his advice, "O Mu`aaz! Indeed my beloved friends are those who implement *taqwa* in their lives, whoever they may be and wherever they may be."

Nabi ﷺ was drawing Hadhrat Mu`aaz's ﷺ attention to this point that whether you reside in Yemen or Madinah, if you implement *taqwa* in your life, you will gain closeness and proximity to Nabi ﷺ. Thus, physical and bodily separation is irrelevant and the underlying factor is attaining spiritual closeness to Nabi ﷺ.

A king appoints his son as a ruler of a certain city. Although this city is, geographically, a great distance away, the son maintains proximity with his father on account of running the daily affairs of the city and sending frequent reports to his father. The father, the king, takes immense pride in the government of his son and bestows a special and lofty position upon him.

Shaikh Abdul Haq and the bogus *shaikh*

There was a *buzurg* by the name of Moulana Abdul Haq رحمة الله عليه, who was a *Sahib-e-Huzoori*. A *Sahib-e-Huzoori* is that individual who is blessed with observing the *mubaarak* countenance of Nabi ﷺ on a daily basis. This *buzurg* used to reside in Madinah Tayyibah, but Nabi ﷺ instructed him to emigrate to India. *Subhanallah*! Look at the compassion of Nabi ﷺ for the *ummah* that he had dispatched his special friend to India for the welfare and benefit of the Muslims in India.

Nabi ﷺ had also given the following instruction: "Be compassionate to the less fortunate people of India."

Moulana Sahib رحمة الله عليه was perturbed by one aspect, thus he asked: "Here, in Madinah Tayyibah, I am blessed with the opportunity of witnessing your *mubaarak* countenance everyday and presenting myself before you as well. If I leave here and go to India, this opportunity will be lost and I will not be able to tolerate losing this great benefit."

Nabi ﷺ said: "You will be blessed with the same opportunity over there as well."

Hence, according to the instruction of Nabi ﷺ, he travelled to India and settled in Delhi. He then set about searching for any *buzurg* that he came to know of. On one occasion he was informed of the arrival of a certain saintly person, thus he went to meet him. A huge crowd mobbed this saintly person and Moulana Sahib worked his way through the crowd and greeted him. But to his dismay, he found a bottle of liquor placed beside him. He even offered Moulana

to partake of it. Moulana declined and this person re-offered and Moulana refused again. Moulana then left the gathering.

That night, Moulana saw a dream in which many people were going to meet Nabi ﷺ at a particular house. Moulana joined the group. When they had reached the house, Moulana was accosted by this same 'saintly' person. He was standing at the entrance of the house wielding a stick in his hand. The 'saintly' person rebuked Moulana and said: "Since you did not drink the liquor I offered, I will not allow you to enter."

Moulana awoke in a state of shock and panic. He immediately recited *istighfaar* and *'Laa Howla wa Laa Quwwata illa Billah'*.

The next morning, Moulana went to visit this person. Upon seeing Moulana he remarked: "Now, will you drink it?"

"Show your tricks to someone else. I shall not be fooled by your magic," Moulana retorted and left his presence without consuming the liquor.

That night, he saw the same dream and the same sequence of events. A group of people were going to meet Nabi ﷺ and he joined them, but upon reaching the designated place, this person again prevented him from entering the house and thus he was unable to meet Nabi ﷺ.

He awoke immediately and set out to confront this saintly person. This person upon seeing him remarked: "You are deprived of seeing Nabi ﷺ because of your refusal to drink the liquor. Now, you are going to regret it."

"Nabi ﷺ has declared liquor as *haraam*," explained Moulana. "I shall never drink it. The only regret that I will have is breaking the commandments of Allah Ta`ala by consuming that liquor. It does not matter whether I see Nabi ﷺ or not, as long as my services and deeds are accepted by Allah Ta`ala."

Thus, the conclusion we derive from here is that no matter how close one may be to Nabi ﷺ, it will be of no benefit if our deeds are

not accepted. Abu Lahab was the paternal uncle of Nabi ﷺ, yet Allah Ta`ala has mentioned him in the Qur'aan under the verse,

تَبَّتْ يَدَآ اَبِىْ لَهَبٍ

"Destruction be to the hands of Abu Lahab." (Abu Lahab: 1)

Abu Lahab had a slave girl by the name of Thuwaybah. When she had informed him of the birth of his nephew, Nabi ﷺ, he became so elated that he set her free. He possessed a great deal of love for Nabi ﷺ. Allah Ta`ala alone only knows on how many occasions he must have placed Nabi ﷺ affectionately on his lap and fed him and played with him, but when Nabi ﷺ declared prophethood, he rejected it and did not submit to the laws of Allah Ta`ala.

Consequently, his abode will be the raging fires of *Jahannum* and the love that he possessed for Nabi ﷺ will be of no avail to him.

Thus, Moulana emphatically stated: "As long as I believe and obey Nabi ﷺ, it is of no consequence if I see him or not."

On the third night, he encountered the same sequence of events. But this time, a thought crossed his mind: "O Allah! It is strange that one who disobeys Your commands gains easy access to Nabi ﷺ and the one who adheres to Your commands does not!"

Coincidentally, a voice was heard from the house saying: "Where is Shaikh Abdul Haq? He has not visited us for two days?"

Nabi ﷺ had noticed that Moulana did not come to meet him for the past two days. Thus he (ﷺ) enquired about him.

Moulana cried out from outside: "O Rasulullah ﷺ! I greatly desire to meet you, but this person is preventing me from entering."

Nabi ﷺ asked: "What is the matter?"

A voice declared: "This person is holding a stick in his hand and preventing Shaikh Abdul Haq from entering the house."

Nabi ﷺ then said: "Get away from here, O dog," and Hadhrat Ali رضي الله عنه descended upon him with his sword in hand.

On seeing this, this 'saintly' person fled and Moulana entered the house and greeted Nabi ﷺ. Nabi ﷺ asked Moulana: "You did not come to see me for two days? Was this person preventing you from coming?"

Moulana replied, "Yes, O Messenger of Allah (ﷺ). He insisted that I consume liquor, but I refused because you, O Nabi ﷺ, have declared it *haraam*."

Nabi ﷺ was greatly pleased, and very affectionately said: "O Abdul Haq! You have acquitted yourself well."

The next day, when Moulana came to meet this individual, he noticed that the '*shaikh*' was not emerging from the house. When he enquired about his presence, his followers told Moulana that he was in his room. Moulana knocked on the door, but there was no reply. Moulana then opened the door and found it deserted. He then asked the people gathered there: "Did you see anything coming out of this room?"

They affirmed that they had seen a dog running out of the room. Moulana then informed them that this was their '*shaikh*' and narrated the entire episode to them and explained that when Nabi ﷺ stated "O dog," their '*shaikh*' was transformed into a dog.

This pseudo-*shaikh* desired to disfigure and dismantle the *deen* of Allah Ta`ala, hence Allah Ta`ala had disfigured him. The entire gathering repented for their actions and took *bay`at* at the hands of Moulana.

Whosoever adopts *taqwa* and obeys the instructions of Nabi ﷺ, he will be close to Nabi ﷺ wherever in the world he may be and whoever he may be. This was the message that Nabi ﷺ was conveying to Hadhrat Mu`aaz ؓ.

The Sahaabah's ﷺ meticulous emulation of the *sunnat*

If we study the lives of the Sahaabah ﷺ, we will learn that their only desire was to live every facet of their lives in the manner and method that Nabi ﷺ had led his life.

Once, someone enquired from Hadhrat Huzaifah ﷺ: "How did Nabi ﷺ lead his life?"

Hadhrat Huzaifah ﷺ replied: "Tomorrow, spend your entire day with Hadhrat Abdullah bin Mas`ood ﷺ. The manner in which he spends his day, is the way that Nabi ﷺ used to spend his day."

The way that he ate, greeted someone, his mannerisms, his speech, style of walking, performance of *wudhu*, *salaah*; *ruku*, *sajdah*, etc. were conducted exactly in the same manner as was performed by Nabi ﷺ. Hadhrat Abdullah bin Mas`ood ﷺ had moulded his life in the complete obedience of Nabi ﷺ.

A Sahaabi had once accompanied his friend to an orchard. It was autumn and the trees were shedding their leaves. This Sahaabi took hold of a branch and shook it till all the leaves were displaced from it. He then turned to his companion and said: "Will you not ask me why I have done such an action?"

"Do tell me," encouraged his companion.

"I was once walking with Nabi ﷺ," explained the Sahaabi, "when he took hold of a branch and shook it till all the leaves dropped off. Nabi ﷺ then turned towards me and asked: 'Will you not ask me why I did such an action?'

"Do tell me, O messenger of Allah (ﷺ)," I replied. Nabi ﷺ then said: 'When a believer does good deeds, his sins will fall away just as these leaves have fallen from the branch.'"

This was the state of the Sahaabah's adherence to the way of life of Nabi ﷺ.The Sahaabah ﷺ emulated Nabi ﷺ to such an extent that once Hadhrat Abdullah bin Umar ﷺ, while on his way to Makkah, dismounted his camel and rested under a tree. When he was questioned in this regard, he calmly replied: "I had seen Nabi ﷺ

dismounting from his conveyance and resting under this very same tree."

Nabi ﷺ had rested under that tree due to weariness and not to initiate this action as a *sunnat*!

On another occasion, Hadhrat Abdullah bin Umar رضي الله عنه dismounted his camel, instructed it to sit down and then pretended to relieve himself. Thereafter, he mounted his camel and continued on his journey. He happily explained to his companions that he had witnessed Nabi ﷺ carrying out that very same action in that very same manner.

Once, Hadhrat Ali رضي الله عنه, when setting out on a journey, mounted his camel, recited سبحن الله ، الحمد لله ، لا إله إلا الله ، الله أكبر – *Subhanallah, Alhamdulillah, Laa ilaaha illallahu Allahu Akbar*, spurred the camel to start moving and laughed. He then recited the *du`aa* for travelling. His companions were bemused by his actions, but he informed them that he had witnessed Nabi ﷺ doing the very same thing.

Hence, we understand from these incidents that it is crucial for us to adopt the lifestyle of Nabi ﷺ if we want our actions to be accepted by Allah Ta`ala. We will also be blessed with the vision of Nabi ﷺ and Allah Ta`ala will grant us the opportunity of presenting ourselves before Nabi ﷺ in Madinah Tayyibah, Insha-Allah!

It is recorded in a *hadeeth* that Nabi ﷺ had said:

إن لله ملائكة سياحين في الأرض يبلغوني من أمتي السلام

Allah Ta`ala has appointed a group of angels to traverse the earth and convey to me the salaams of my ummah.

In another *hadeeth*, Nabi ﷺ has also mentioned:

من صلى علي عند قبري سمعته . . .

Whoever recites salaam upon me by my graveside, I hear it directly and whosoever recites salaam upon me from any other place, it is conveyed to me.

In short, we will attain proximity to Nabi ﷺ by following and obeying his instructions.

During one expedition, Nabi ﷺ asked: "Who volunteers to stand as a sentry during the night?" Immediately a Sahaabi stood up and offered his services. Nabi ﷺ asked him his name and requested him to sit down. Nabi ﷺ then asked for a second volunteer and a Sahaabi stood up. Nabi ﷺ also asked him for his name and then requested him to sit down. Nabi ﷺ then requested for a third volunteer and a Sahaabi stood up again. Nabi ﷺ asked for his name as well and then requested him to sit down as well.

Nabi ﷺ then asked the volunteers to come forward, but only one person came forth.

When Nabi ﷺ queried about the other two volunteers, this Sahaabi رضي الله عنه explained that actually it was him who had stood up on all three occasions. On the first occasion, he had furnished his real name and on the second occasion he said that he was the son of *fulaan* (so and so), and on the third occasion, he had replied that he was the father of *fulaan* (so and so). This was the spirit of the Sahaabah رضي الله عنهم in obeying Nabi ﷺ, that each one of them desired that he gains the good fortune, whereas, their lives were at stake. This Sahaabi رضي الله عنه desired that no other Sahaabi should give his name before his, despite the post of a sentry being such a dangerous task.

Hadhrat Abu Bakr رضي الله عنه dispatching the army of Hadhrat Usaamah رضي الله عنه

Towards the end of his life, Nabi ﷺ had dispatched an army and appointed Hadhrat Usaamah رضي الله عنه as the *ameer*. Nabi ﷺ had tied the flag himself and handed it over to Hadhrat Usaamah رضي الله عنه. While this army was proceeding on its journey, they had received news that Nabi ﷺ had taken seriously ill and that his end was near, hence, they returned to Madinah. Shortly thereafter, Nabi ﷺ left this temporary world and Hadhrat Abu Bakr رضي الله عنه was appointed as the *khaleefah*.

The first act of responsibility that Hadhrat Abu Bakr ؓ enacted was to dispatch the army that Nabi ﷺ himself had sent out. However, this decision was met with objections by some Sahaabah ؓ who felt that it was more appropriate for the army to remain in Madinah as there was the fear of an attack on the Muslims by the *kuffaar*. They feared that the *kuffaar* may conclude that the demise of Nabi ﷺ had weakened the Muslims.

Hadhrat Abu Bakr ؓ rejected this proposal and very sternly proclaimed: "The very first thing that I will do is to dispatch the very same army that Nabi ﷺ himself had dispatched! Revelation has terminated, Nabi ﷺ has left this world and there is no *nabi* to come after him. How can I accept a deficiency to be introduced into the *deen* while I am alive?"

Someone then suggested that a more experienced Sahaabi be appointed as the *ameer*, as Hadhrat Usaamah ؓ was merely a youngster.

Hadhrat Abu Bakr ؓ emphatically declared: "I shall appoint that person who Nabi ﷺ himself had appointed as the *ameer*, Hadhrat Usaamah ؓ."

The person who had made this suggestion was in fact Hadhrat Umar ؓ and he did not give this suggestion for personal motives, rather, he felt that it was in the best interest of the army. However, Hadhrat Abu Bakr's ؓ decision was based upon the decision initially taken by Nabi ﷺ. Accordingly, he made the announcement for the army to assemble and proceed on their journey.

Hadhrat Umar ؓ was also posted to this army, but Hadhrat Abu Bakr ؓ required his services as an advisor. Consequently, Hadhrat Abu Bakr ؓ approached Hadhrat Usaamah ؓ and respectfully said: "Your soldiers are preparing themselves for this expedition and among them is Hadhrat Umar ؓ. If you have no objections, could you permit Hadhrat Umar ؓ to remain behind as I require his services? But if you do object, I will not insist in him remaining behind."

In fact, Hadhrat Abu Bakr رضي الله عنه sat before Hadhrat Usaamah رضي الله عنه when addressing him, just as a student sits before his *ustaad*. Ponder over this! Hadhrat Abu Bakr رضي الله عنه could have merely instructed Hadhrat Umar رضي الله عنه to remain behind or he could have summoned Hadhrat Usaamah رضي الله عنه and informed him of his decision. But this level of respect was afforded to Hadhrat Usaamah رضي الله عنه because he was the commander of the army. Hadhrat Abu Bakr رضي الله عنه took into cognisance the position of Hadhrat Usaamah رضي الله عنه.

This is one of the major stumbling blocks in today's society. Each individual desires that only his opinion should be worthy of acceptance and recognition and due reverence does not need to be shown to the position enjoyed by other people. This malady is the very essence of corruption that is prevalent today. It is the fundamental cause of dispute and enmity between husband and wife, brother and brother, father and son, etc. It is the basis why enmity, jealousy, speaking ill of one another, harbouring hatred and malice has become so prevalent.

Anyhow, Allah Ta`ala had imbued Hadhrat Abu Bakr رضي الله عنه with such foresight that the decision to dispatch the army left the enemies of Islam bewildered and astonished. They had assumed that the backbone of Islam was now crushed, but they realised that Islam was still a force to be reckoned with. The army left on its expedition and reinforcements were sent thereafter to assist them. This army was responsible for conquering many territories and bringing them under the banner of Islam.

Hadhrat Umar رضي الله عنه dismissing Hadhrat Khalid bin Waleed رضي الله عنه

Hadhrat Khalid bin Waleed رضي الله عنه held a prominent position in the army. Hadhrat Umar رضي الله عنه suggested that he be removed from that position, but Hadhrat Abu Bakr رضي الله عنه replied that since Nabi ﷺ had appointed Hadhrat Khalid رضي الله عنه to that position, he was not going to revoke it. However, during Hadhrat Umar's رضي الله عنه reign as the *khaleefah*, he dismissed Hadhrat Khalid رضي الله عنه from the position of a commander

on account of him presenting someone with an exorbitant reward. Hadhrat Khalid ﷺ was summoned to the Islamic court to explain his action. When Hadhrat Umar ﷺ questioned him, Hadhrat Khalid ﷺ remained silent. Hadhrat Umar ﷺ reprimanded Hadhrat Khalid, but he still remained silent.

Thereafter, Hadhrat Ubaidah ﷺ approached Hadhrat Khalid ﷺ, tied a turban around his body and explained: "Normally, a criminal when brought before the Islamic judge, is shackled or tied up. Hadhrat Khalid ﷺ was displeased that the same treatment was not meted out to him, hence he remained silent."

Hadhrat Khalid ﷺ confirmed Hadhrat Ubaidah's statement and thereafter answered the questions posed to him. Nevertheless, Hadhrat Khalid ﷺ was dismissed from his post.

Thereafter, Hadhrat Umar ﷺ was informed that Hadhrat Khalid protested at his dismissal and even made the following comment: "Umar has dismissed me. He does not appreciate and value my leadership qualities."

Hadhrat Umar ﷺ summarily sent for Hadhrat Khalid ﷺ and questioned him in this regard.

Hadhrat Khalid ﷺ very calmly replied: "Whoever gave you this piece of information has erred in his statement. What I really said was that you have dismissed me from the position of a commander, but not from the position of serving Islam. Previously, I served Islam from the rank of a commander and now I serve Islam from the rank of a common soldier. Position is not my primary goal; serving Islam is my aim and goal."

Umar ﷺ thereafter explained to Hadhrat Khalid ﷺ the reason for his dismissal. "Many lands were conquered at your hands," Hadhrat Umar ﷺ pointed out, "and the enemies of Islam are stricken with awe and fear of you, whereas we want them to develop those same feelings for Islam; not for a specific individual. Hence, I have dismissed you from your post so that the *kuffaar* will realise that Islam will be victorious irrespective of whether you are

the commander or not. This was the underlying reason for your dismissal."

Hadhrat Khalid ﷺ unequivocally accepted Hadhrat Umar's explanation.

At the time of his death, Hadhrat Kalid ﷺ began bemoaning loudly, and, when questioned in this regard, he lamented: "I gave my life for the sake of *jihad* solely to sacrifice it in the path of Allah Ta`ala and not to conquer foreign lands and gain victory over the enemy. I always rushed headlong into the cauldron of the battlefield where I thought I would get martyred but, alas, death always eluded me and now, it is pitiful that today I will die on a bed like an old woman."

When Ikrimah ﷺ, the son of Abu Jahal was martyred, Hadhrat Khalid ﷺ was seen weeping close by and grievingly uttering, "We did not expect that those who raised their swords against Islam will be blessed with martyrdom. (Hadhrat Ikrimah ﷺ had fought against Nabi ﷺ before accepting Islam.) Ikrimah has gained martyrdom, hence he is truly successful."

Our claim of love and the Sahaabah's ﷺ love

Let us examine our condition. We profess to give priority to the obedience and pleasure of Nabi ﷺ over every facet and aspect of our lives. In fact, Nabi ﷺ has mentioned in a *hadeeth*:

لا يؤمن أحدكم حتى تكون هواه تبعا لما جئت به

None of you is worthy of being called a believer until his desires are subject to my teachings.

Therefore, before engaging in any action, we should ask ourselves the following question: "Will this action of mine be in accordance to the teaching of Nabi ﷺ?"

If it is, well and good, but if it is contrary to the teachings of Nabi ﷺ then abandon it totally.

Once, a Sahaabi came before Nabi ﷺ while wearing a gold ring. Nabi ﷺ took this Sahaabi's hand in his *mubaarak* hands, removed the gold ring and threw it to the ground, and thereafter said: "This is the jewellery of the people of *Jahannum*." After some time, Nabi ﷺ left that gathering. However, the Sahaabi did not even endeavour to pick up the ring which still lay there on the ground. When he was advised that he could utilise the ring in some other avenue he candidly replied: "It is impossible for me to even pick up something that Nabi ﷺ has thrown away."

This is the dictate of love, obedience and sacrifice. Whatever Nabi ﷺ disliked, should not even be worthy of picking up from the ground.

Hadhrat Umar رضي الله عنه once came in the presence of Nabi ﷺ wearing a silken coat. Nabi ﷺ said: "It is impermissible for men to wear silk."

Immediately, Hadhrat Umar رضي الله عنه went home and threw the coat in the fire. The next day, when Nabi ﷺ asked him about the coat, Hadhrat Umar رضي الله عنه calmly replied: "I have thrown in into the fire."

Nabi ﷺ then said: "Silk is impermissible for males only; you could have given it to your women folk."

However, he in whose heart is entrenched the love of Nabi ﷺ cannot fathom the alternate use of an item that Nabi ﷺ himself has disapproved of. The only action worthy of such an item is its complete destruction.

Every claim must be supported with some proof. Thus, one who claims to love Nabi ﷺ must furnish the necessary proof, and that proof is our lifestyle. It is the height of injustice that we claim to be the followers and ardent lovers of Nabi ﷺ, yet our lifestyles are not in accordance to the lifestyle of Nabi ﷺ.

If our lifestyles are in accordance with the way of life of Nabi ﷺ, then our claims will be justified, but if it is contrary to that of Nabi ﷺ, then how can our claims ever be acceptable?

We claim to love Nabi ﷺ yet we earn our wealth from avenues that Nabi ﷺ has cursed. Hadhrat Jaabir رضي الله عنه has reported that:

لعن رسول الله ﷺ آكل الربا وموكله وكاتبه وشاهده وقال هم سواء

Nabi ﷺ has cursed the giver of interest, the one who consumes interest, the one recording the transaction and even the witnesses to the interest bearing transaction! Nabi ﷺ has undeniably stated that they are all equal in sin!

This very same interest is then utilised to build sprawling mansions and to lead a life of extravagance. Is this the type of love that we profess to have for Nabi ﷺ?

We claim to love Nabi ﷺ yet we indulge in bribery! Nabi ﷺ has stated that both the provider and the benefactor of bribery will be thrown into the fire of *Jahannum*!

We claim to love Nabi ﷺ yet we usurp the lands of others! Nabi ﷺ is reported to have said that whosoever usurps one hand span of land, on the Day of *Qiyaamah* a collar constructed of the seven earths will be strung around his neck.

We claim to love Nabi ﷺ yet we deceive people in our transactions! We conceal the inherent faults of the garments and portray the merchandise to simple-minded people as exquisite and expensive garments.

Once, Nabi ﷺ thrust his hand into a heap of grain piled up outside a shop. Nabi ﷺ noticed that it was wet, hence he (ﷺ) enquired from the owner: "What is this?"

The shopkeeper replied: "Some of the grain was drenched in the rain. Therefore, I covered the wet grain with the dry grain."

Nabi ﷺ expressed his displeasure and said,

من غشنا فليس منا

Whoever deceives, is not from among us.

We claim to love Nabi ﷺ yet we indulge in those actions that Nabi ﷺ has described as "not from among us". Now, if we are excluded and debarred from the group of Nabi ﷺ, then which avenue can we turn to? Today, when Muslims are bestowed with the reins of authority and non-Muslims are their subjects, we find

that the rights of these non-Muslims are totally trampled upon and callously ignored, be it physical abuse, usurping their land or wealth, etc., whereas Nabi ﷺ has stated that he will personally represent those non-Muslims and claim on their behalf on the Day of *Qiyaamah*.

The need to reform our lives

If the condition and the lives of the Muslim *ummah* are to be rectified, then adopting the lifestyle and mannerisms of Nabi ﷺ is an absolute necessity. Today, we are stooped in aping the lifestyles of the non-Muslims – the Germans, Americans, British, Japanese, Russians, etc. We desire to imitate them in every facet of our lives. We claim to love Nabi ﷺ yet we adopt the lifestyles of his enemies! Alas! If we truly possessed the love for Nabi ﷺ, then we would have searched the *ahaadeeth* and studied the lives of the Sahaabah ﷺ and led our lives accordingly.

A poet has very beautifully said:

نظر سوئے دنیا قدم سوئے مرقد

کدھر جا رہا ہوں کدھر دیکھتا ہوں

My sight is on the world but my feet are going towards the grave.

Where am I going and where am I looking?

It is only logical that we must focus in the direction that we are travelling to because, if we are negligent, then we will most certainly stumble and fall or run into some difficulty. Similarly, we are heading towards the *qabr* (grave), but we have developed a fixation with the world, whereas we need to be concerned about the events in the grave; what will we need in the grave? What will benefit us in the grave?

Alas, our only concerns are, what type of job will I get? What type of house will I build? How many shops will I acquire, one, two or three? We have made these desires the objectives of our very

existence. The overwhelming desire to acquire these objectives belies our claim of having love for Nabi ﷺ because, if we truly possessed it, then our outlook towards life would have been very different.

Sa`d bin Abi Waqqaas ؓ - The conqueror of Persia

During the illustrious era of the Sahaabah ؓ, two empires were considered to be the superpowers of the world, namely Persia and Rome. Every other country would form an alliance with either one of them.

Hadhrat Sa`d bin Abi Waqqaas ؓ was the conqueror of the Persian Empire. He was the third person to accept Islam and Nabi ﷺ had given him the glad tidings of *Jannat* in this world. He was also among the very first group of Sahaabah ؓ who migrated to Madinah. Now we may think that since Hadhrat Sa`d ؓ was the conqueror of Persia, he must have led a very extravagant and pompous life. He probably owned an opulent mansion, wore expensive clothes, was perpetually surrounded by bodyguards and Allah Ta`ala alone knows what other luxuries he must have enjoyed.

But his condition was such that once he came across a decayed piece of hide embedded in a pile of dirt. Hadhrat Sa`d ؓ picked it up and gratefully remarked, "*Alhamdulillah*! Food arrangements for the next three days have been made." Hadhrat Sa`d ؓ cleaned it thoroughly, burnt it and lived off its ashes for the next three days. This was the condition of the one who had conquered the Persian Empire.

When Hadhrat Umar ؓ came to meet Hadhrat Sa`d ؓ, the army was leaving on its expedition. Hadhrat Umar ؓ walked alongside the camel while Hadhrat Sa`d ؓ was mounted on the camel. Thus, the Sahaabah ؓ gauged the rank and position of Hadhrat Sa`d ؓ.

Hadhrat Umar ؓ held on to the reins of the camel and gave the following parting advice: "O Sa`d! Do not be deceived by the fact that you are called the uncle of Nabi ﷺ. In the court of Allah Ta`ala, lineage and family ties will be of no benefit, but service to *deen* will

be of great value and benefit. Inculcate righteous actions, for Allah Ta`ala removes evil actions with good actions.

إِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ

"Indeed, good actions obliterate evil actions." (Hud: 114)

"Endeavour to adopt the way of Nabi ﷺ. You are setting off to wage a war with the enemies of Allah Ta`ala, but let the war be the last resort. First and foremost, invite them towards Islam with love and compassion, explaining to them the fundamentals of *deen* and if they accept your invitation, that will be an excellent outcome and do not lay a finger on them or their possessions. If they do not accept Islam, then invite them to live under Islamic rule and if they accept this invitation, then do not interfere with them or their possessions. However, if they reject both these invitations, then place your trust in Allah Ta`ala and wage a *jihad* against them to elevate the *deen* of Allah Ta`ala in that land. But, if at any time during that war they wish to make a truce, then accept this peace offering from them."

وَاِنْ جَنَحُوْا لِلسَّلْمِ فَاجْنَحْ لَهَا

"And if they incline towards peace, then you also incline towards peace." (al-Anfaal: 21)

Hadhrat Umar ؓ advised Hadhrat Sa`d ؓ further and thereafter dispatched the army. On reaching Persia, Hadhrat Sa`d ؓ sent a letter to the Persian king stating:

إن معي قوما يحبون الموت كما تحب الأعاجم الخمر

I have in my company such people who love death just like how your people love wine.

The Persian king rejected the first two invitations. Subsequently, Hadhrat Sa`d ؓ declared war on them. During the battle, Hadhrat Sa`d ؓ was unable to participate in the actual battle due to the suffering caused by a large abscess. However, this did not hinder him from commanding the army. He sat on the roof of a house and shouted instructions to the army. He was scrupulously aware of

every soldier's position and, when he shouted out his instructions, his voice could be heard above the loud noise of the battlefield.

Hadhrat Sa`d ﷺ is *Mustajaab-ud-Da`awaat*

On one particular day, the battle was very intense and raged on fiercely. Hadhrat Sa`d ﷺ raised his upper garment and exposed the boils and abscess on his body so that no one would entertain any incorrect opinion of him. Coincidentally, a poet present on the battlefield, recited the following couplets:

"Today the battle raged fiercely. Many children have become orphans and many women have become widows, but our commander is relaxing and took no part in the battle."

Hadhrat Sa`d ﷺ immediately raised his hands and said: "O Allah! Cut his tongue off from me."

No sooner did Hadhrat Sa`d ﷺ complete his *du`aa*, that an arrow struck the poet in his neck and killed him. Nabi ﷺ had made *du`aa* to Allah Ta`ala that He grant Hadhrat Sa`d ﷺ the position of *mustajaab-ud-da`awaat* (one whose supplications are readily accepted) and the manner in which Hadhrat Sa`d's ﷺ *du`aa* used to get accepted was really amazing and astonishing.

On one occasion, a few people were embroiled in a discussion regarding Hadhrat Ali ﷺ, Hadhrat Talhah ﷺ and Hadhrat Zubair ﷺ. The general comments passed were not befitting the status of these illustrious Sahaabah ﷺ. (This discussion centred on the conflict that had taken place between them).

Hadhrat Sa`d ﷺ was informed of these comments and he pleaded with them: "Brothers! Do not speak ill of these Sahaabah! They were good people and Nabi ﷺ had given them the glad tidings of *Jannat* in this very world."

However, one person from this gathering did not take heed to Hadhrat Sa`d's ﷺ advice and continued slating these noble

Sahaabah ﷺ. Hadhrat Sa`d ﷺ advised this person for the second time, but he still remained adamant in his criticism.

Hadhrat Sa`d ﷺ then raised his hands and made the following supplication: "O Allah! Your beloved Nabi ﷺ had given the glad tidings of *Jannat* to these illustrious Sahaabah in this world. If this is true and these Sahaabah are Your beloved and accepted servants then unleash such a punishment upon that individual who speaks ill of them, which will serve as a lesson to others."

Hadhrat Sa`d ﷺ had barely lowered his hands when from among a herd of camels that were passing by, a specific camel became deranged and darted in the direction of the individual who was berating these noble Sahaabah ﷺ. It attacked him viciously and decapitated him by biting off his head. It thereafter joined its herd.

This was the swift and prompt manner in which Hadhrat Sa`d's ﷺ *du`aa* was accepted. He was *mustajaab-ud-da`awaat*, the governor of Kufa, the conqueror of Persia, but examine his worldly condition. He had sufficed on a decayed piece of animal hide for three days!

Respected brothers! The incidents of our pious predecessors are mentioned and recorded so that we ponder over them and endeavour to mould our lives according to the spirit and personality of Nabi ﷺ. This is the only way to gain success, salvation and acceptance in the court of Allah Ta`ala.

Effect of the Sahaabah ﷺ

The ruler of Sijistaan, which was under Muslim rule, stopped paying the tax to the Islamic government. The *Ameer-ul-Mu'mineen* dispatched a delegation to investigate the matter. Upon their arrival, the king of Sijistaan asked them: "Where are those people who used to come before you? What has transpired with them?"

The *ameer* (leader) of the delegation asked: "Whom are you enquiring about? What is the description of these people?"

The king replied: "Their cheeks were sunken in, their eyes were hollow and they were feeble and weak. Their sandals were worn out, their shawls were torn and their clothing was made of rags. They possessed neither saddles for their horses nor sheaths for their swords. This was their condition."

The leader of the party then asked: "What was the nature of their actions?"

The king admiringly replied: "They passed the entire night in the worship of Allah Ta`ala, crying before Him, prostrating before Him and supplicating before Him, and during the day they served the creation of Allah Ta`ala by assisting them with their daily chores. Their condition was such that when they entered my kingdom, I became overawed with fear and I was desperate to pay my taxes so that they will leave my kingdom. Where are these people?"

The leader of the Muslim party smiled and replied: "Their era of rule has passed, it is now our era of rule."

"This is your era of rule!" pointed out the king. "I now observe that you have fine steeds with the choicest type of saddles and you dress in fine and exquisite clothing. However, your presence does not strike that fear in me. If you want the taxes, you will have to take it by force (i.e. by defeating us in war)."

Subsequently, we conclude that it is our inner condition that has an effect on people. If we inculcate the fear of Allah Ta`ala in our hearts, then this will certainly produce an effect on others. It is recorded in a *hadeeth* that two fears cannot assemble in one heart simultaneously; namely, the fear of Allah Ta`ala and the fear of the creation. If the fear of Allah Ta`ala encompasses the heart, then the fear of the creation cannot enter that heart.

Nabi ﷺ had once mentioned:

نصرت بالرعب

I have been assisted with awe [which Allah Ta`ala has placed in the hearts of people].

If we are steadfast on *deen* and practically implement it in our lives, it will produce a greater effect on others. Today, we have mastered the technique and the art of presenting mesmerising speeches, but the contents of our speeches are not found practically in our own lives. Hence, our lectures and *bayaans* have minimal effect on the people.

Moulana Husain Ahmad Madani رحمة الله عليه, who was my *ustaad* and *shaikh*, was once sitting in a gathering when an individual presented himself before Moulana and, bending slightly forward, shook his hands. Moulana very sincerely said: "You are bending and lowering yourself before me! Bow and lower yourself before Allah Ta`ala."

The entire gathering was reduced to tears on account of the sincerity of Moulana's statement, which was part and parcel of Moulana's way of life. Hence, it produced this type of effect on the gathering.

Repenting for our sins

We are all sinners. I do not say this out of humility, but Nabi ﷺ himself has stated in a *hadeeth*:

كلكم خطاء وخير الخطائين التوابون

Each and every one of you is a sinner, but the best of sinners are those who repent.

Allah Ta`ala loves those who acknowledge their mistakes, repent and are remorseful of their sins.

Hadhrat Abu Bakr ﷺ enjoys the status of being the greatest *ummati* of Nabi ﷺ. In fact, he is the greatest person after the *Ambiyaa* عليهم السلام, but Nabi ﷺ had taught him the following *du`aa*:

اَللّٰهُمَّ إِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّلاَ يَغْفِرُ الذُّنُوْبَ إِلاَّ أَنْتَ فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِيْ إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْم

O Allah! I have greatly wronged myself (by sinning) and none can forgive sins besides You. Therefore, forgive me, pardon me and shower Your mercy on me. Indeed, You are the Most Forgiving and the Most Merciful.

Nabi ﷺ had instructed Hadhrat Abu Bakr ؓ to recite this *du`aa*; and we are also instructed to recite this *du`aa*. However, when reciting this *du`aa*, we should concentrate on its meaning and avoid reciting it in a parrot-fashion. It will only create the desired effect if we concentrate on its meaning. Thus, if we recite this *du`aa* with the desired concentration and the correct intention, seeking Allah Ta`ala's forgiveness and acknowledging our faults, then it will prove to be extremely beneficial.

Overlooking the faults of others and being merciful

Moulana Ilyaas رحمة الله عليه had once mentioned: "Allah Ta`ala will not forgive us on account of our *ibaadat*, because not a single action of ours is conducted in the correct way. Our acts of worship are not worthy of being presented in the court of Allah Ta`ala, but Allah Ta`ala will shower His mercy upon us and forgive our shortcomings if we overlook and forgive the faults of others. Allah Ta`ala will forgive us if we do not retaliate and seek vengeance against those who have physically or mentally abused us or have usurped our wealth or have been a source of great inconvenience to us."

Nabi ﷺ is reported to have said:

ارحموا من في الأرض يرحمكم من في السماء

Show mercy to those on earth and the Being in the sky will show mercy to you.

In another *hadeeth*, the following has been recorded:

من لا يَرحم لا يُرحم

Whoever is not merciful to others, mercy will not be shown to him.

Allah Ta`ala has stated in the Qur'aan:

وَلْيَعْفُوْا وَلْيَصْفَحُوْا ؕ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

"Overlook (the faults of others). Would you not like Allah to forgive your faults? Allah is All-Forgiving, All Merciful." (an-Noor: 22)

If we overlook the faults of our brothers and forgive them, Allah Ta`ala will forgive us and overlook our faults. But if we are not prepared to forgo our rights and forgive others then how can we ask Allah Ta`ala to overlook and forgive our faults? Allah Ta`ala will deal with us in the same manner that we treat the creation. If we are tolerant towards people and show compassion and mercy towards them, Allah Ta`ala will shower His mercy upon us, but if we are intolerant and merciless, then Allah Ta`ala will take us to task for our shortcomings and punish us accordingly.

For this reason it is imperative that we implement the principles and ethos of Nabi ﷺ in our lives, and the avenues of achieving these objectives are by listening to lectures, reading *kitaabs* and studying *deen*. It is vital that we study *deeni kitaabs* with the correct intention: the desire of practically implementing that which we have read. Consequently, they will be beneficial to us, but if we read them superficially, as a form of entertainment, then it will practically be of no benefit to us and be reduced to a convenient substitute for reading magazines, newspapers, and novels.

The *Madrasah* – A source of mercy

Masha-Allah! A *madrasah* has been established in this town and I make *du`aa* that Allah Ta`ala allows it to flourish and also allows its blessings to spread continuously. May Allah Ta`ala also grant the parents the *taufeeq* of sending their children to this *madrasah* with this intention that we are making them *waqf* in the name of Allah Ta`ala. In this manner, the knowledge acquired by them, will be a source of benefit for the entire town.

It is recorded in a *hadeeth* that a *hafiz* will be addressed and told on the Day of *Qiyaamah*: "Take with you into *Jannat* 10 people of

your family who were supposed to be sent to *Jahannum* because of their sins."

Just Imagine! Ten people will be forgiven through the intervention of a *hafiz* on that day where a person is unprepared to part with even a single good deed of his! It is recorded in a *hadeeth* that the parents of a *hafiz* will be wearing crowns, the brilliance of which will outshine the sun. So, if we did not get the opportunity to become *huffaaz*, we should endeavour to make our children *huffaaz*, and if this is also not possible, then we should provide the means for others to achieve this goal.

This path is a fountain of blessings of which no one should remain deprived. The more opportunities we will grab, the more fortunate we will be. This path is a means of salvation and great honour. However, a very salient point to remember is that the assistance rendered should be from *halaal* and pure sources. The source from which wealth is acquired plays a fundamental role in the type of actions carried out. If we nourish our bodies with *halaal* food, then we will get the *taufeeq* to perform righteous actions and, conversely, nourishing it with *haraam* food will inspire us towards irreligious actions.

Our hearts will then become oblivious to the concept of *halaal* and *haraam* and our dominant concern will be to amass as much wealth as we can, irrespective of the source of this wealth. Once, a person sent me a money order with the following instruction: "This is the interest money accrued from my savings. Please spend it on the students of *hadeeth*."

I returned the money admonishing him: "Is this the value you attach to *hadeeth*? That money which is *haraam* and impure, which you cannot use personally nor on your family, you request that we utilise it for the benefit of the students studying *hadeeth*? Is this the status you hold for the guests of Nabi ﷺ? Was it not possible for you to send wealth from *halaal* sources?"

We must not delude ourselves into thinking that since this is a *madrasah*, we can donate wealth acquired from any source. No! We

must donate only pure and *halaal* wealth to the *madrasah*. If we are entertaining an honourable and noble guest, will we feed him with food of an inferior quality? Most certainly not! We will set down before him only the choicest and most superior quality of food. Similarly, these students are the guests of Nabi ﷺ, they have come to gain the knowledge of Nabi ﷺ. Are we now going to nourish their bodies with *haraam* and impure food? *Astaghfirullah*! Never! We will have to feed them with pure and *halaal* sustenance.

Those who can neither become *huffaaz*, nor is it possible for their children to become *huffaaz*, nor is it plausible for them to sponsor others to become *huffaaz*, they can make *du`aa* for the benefit of the *madrasah*. And, as far as *du`aa* is concerned, everybody can make *du`aa*. The young, old, infirm, weak, bedridden, everyone can make *du`aa* for the benefit of the *madrasah*. Service to *deen* is rendered according to one's capacity, and making *du`aa* is also a service to *deen*. Therefore, no one can have any excuse to not provide some service to *deen*.

Remember! The students of the *madrasah* will become a great army that will crush evil practices and customs, challenge the enemies of Islam and defeat their baseless arguments and objections, and spread the message of Islam throughout the entire world. The *madrasah* is like a fortified garrison and the students are the soldiers being trained to serve *deen*. *Insha-Allah*, Allah Ta`ala will place the flag of Islam in their hands and they will spread *deen* to the four corners of the world.

We know how many *ulama* had come from Iran, Hamdaan, Turan and, Allah Ta`ala alone knows, from which other places, to Kashmir to establish *deen*. And thereafter, *ulama* were dispatched from Kashmir to every nook and cranny of the world to serve and propagate the *deen* of Allah Ta`ala. We do not know what type of service and what position will be bestowed upon which student. Therefore, we should make *du`aa* for every student and ask Allah Ta`ala to use each one for the service of *deen*.

It is recorded in a *hadeeth* that the *du`aa*, which was not commenced and terminated with *Durood Shareef*, will remain suspended between the skies and the earth and will not be presented in the divine court of Allah Ta`ala. There is no need to recite *aameen* loudly; it can be said softly. You can make *du`aa* and I will also make *du`aa* and those who cannot make *du`aa*, can recite *aameen* to my *du`aa*.

Discourse 26

Upbringing of Children - The Parents' Duty

الحمد لله وكفى وسلام على عباده الذين اصطفى ، أما بعد :

Women's passion for *Deen*

Once, a few women presented themselves before Nabi ﷺ and pleaded: "O Nabi ﷺ! The men get the opportunity to learn *deen* directly from you. They sit in your blessed company, ask questions, and perform their *salaah* behind you, etc., while these opportunities are not provided to us. O Nabi ﷺ! Please make the necessary arrangements for us to acquire *deen* directly from you as well."

Nabi ﷺ was extremely pleased with this request and instructed them to gather at a certain person's house and imparted *deen* to them.

We understand from this incident that such requests presented by women are laudable and we should endeavour to sincerely fulfil them. During the era of Nabi ﷺ, the Sahaabah ؓ acquired *deen* directly from Nabi ﷺ. The womenfolk educated themselves by directing their questions to the pure and noble wives of Nabi ﷺ who would then refer the matter to Nabi ﷺ if they did not know the correct answer.

It was the customary practice of the previous eras that the father would teach his daughters, a brother would teach his sister and a husband would teach his wife. This practice is still prevalent in a few areas, where the learned women teach the young girls of the locality. But, unfortunately, generally this system has been annihilated by the custom of sending young girls to school even after they have reached the age of maturity.

Educating our children

Nurturing and upbringing of children requires that they be taught the basics of *deen*, respect for parents and elders, etc., and not that they be sent to schools where the observance of *purdah* is non-existent, where the free-thinking mentality is rampant, where

irreligiousness is part and parcel of the curriculum, where vile and despicable habits are nurtured, where truth is distorted and lies concocted, and where a host of other harms exist. It is incumbent that we make the correct arrangements to ensure that our children – and especially the womenfolk – study at home.

Schools are dens of vices, especially for girls. When the proper arrangements are made for them, they will then fulfil their responsibilities towards their parents and husbands, and live in this world with honour and respect by protecting their chastity. They will also progress monumentally in *deen*, and their offsprings will be pious and religious as well.

The need for educating our children starts at the very inception of their lives, from the time of birth. It is recorded in the *hadeeth* that when any child was born, it was bathed, cleaned and presented before Nabi ﷺ who would recite the *azaan* and *iqaamah* in the ears and then perform *tahneek*. *Tahneek* entailed placing a *khajoor* (date) in the child's mouth after it had been softened and moistened in the *mubaarak* mouth of Nabi ﷺ, so that the blessed saliva of Nabi ﷺ and the sweet *khajoor* were the first and foremost parts to enter the mouth. This practice ensured that the child would be imbued with a sweet tongue and a jovial temperament. This was the general practice of Nabi ﷺ.

When the child learnt to speak, the child was taught: لا إله إلا الله وحده لا شريك له له الملك و له الحمد – *laa ilaaha illallahu wahdahu laa shareeka lahu lahul mulku wa lahul hamd* – and thereafter, as the child grew older, the child was taught the necessary aspects of *deen*.

Children easily memorise what they hear uttered in their presence. Hence, if the parents read *istighfaar*, the *kalimah*, *Durood Shareef*, etc. regularly, the child will automatically memorise them as well, but if the child is accustomed to hearing vulgar and obscene words, then such words will be embedded in the child's mind and abandoning such language, when the child becomes older, will become extremely difficult.

Moulana Yahya رحمة الله عليه memorising the Qur'aan

Hadhrat Moulana Yahya رحمة الله عليه, a saint of contemporary times, was taught a quarter *sipara* of the Qur'aan by the time he was weaned. This remarkable achievement was the result of listening and learning the Qur'aan at the hands of the young girls who looked after him. Instead of reciting fairy tales and stories of some fictitious characters, they would teach the Qur'aan to him and, by the age of seven, Moulana had memorised the entire Qur'aan Shareef. Thereafter, it was his daily practice to recite the entire Qur'aan Shareef before partaking of his meals.

Moulana would commence his recitation at *Fajr* and complete it at the time of *Zuhr*, and this practice continued for six months. The result of this was that the Qur'aan became entrenched in Moulana's heart to such an extent that the need subsequently never arose for him to look into a Qur'aan.

It is imperative that we begin the training of children in their formative years so that on the Day of *Qiyaamah*, they will not lay a claim of negligence against us, in the court of Allah Ta`ala, and say: "O Allah! Our parents had the utmost concern for our daily needs. They fed us, clothed us and, if we were sick, they made the necessary arrangements for our treatment. They perpetually strove to keep us happy but, O Allah! They did not teach us *deen*. O Allah! Ask them why?"

The parents will be taken to task for neglecting to fulfil this fundamental duty. Children are a trust and a favour from Allah Ta`ala. It is binding upon us to uphold this trust and appreciate this favour, and the manner of accomplishing this is inculcating good character and pious actions in them.

In some areas, children are taught *salaah* by their mothers, elder sisters, aunts, grannies, etc., and the training is of such a nature that until they do not complete their *salaah*, they will not get their meals. Subsequently, when the women of the house transfer the importance of *salaah* to the children, they will develop a great

enthusiasm for it and the importance of it will be embedded in their hearts.

Harms of incorrect education

But, if they are sent to school, there is a tendency to drift away from *deen* and ultimately their beliefs, character, morals and actions become corrupt and they become averse to the laws of Allah Ta`ala and the noble *sunnat* of Nabi ﷺ. Those children who are raised under the correct supervision of their parents, are imbued with the correct understanding of *deen*, good character and polite speech.

I was once addressing a group of women at a certain venue. The man of the house approached me and said: "My wife wishes to pose a question to you on condition that I must not be present."

I declared: "You have the option of staying or leaving, but a few other males will remain with me."

He agreed to this request and his wife, speaking from behind a curtain, began her questioning. She commenced by pointing out that she had forwarded this question to various other *ulama*, but received no satisfactory answer.

"I believe," she started, "that whatever is contained in the Qur'aan is correct, but it is my opinion that it was not directly revealed from Allah Ta`ala, but compiled by Nabi ﷺ and thereafter he, Nabi ﷺ, declared that it was from Allah Ta`ala merely to pacify the people."

Where did this drivel emanate? These types of thoughts and lopsided reasoning are the fruits of English secular education. The teachers in the secular schools are devoid of any understanding of *deen* and, combined with the secular school curriculum, the child is influenced to reason along these lines that the Qur'aan is not the divine word of Allah Ta`ala, etc. Now, what is to be expected of the state of one's Imaan? One of the fundamental beliefs of Islam is to unequivocally believe that the Qur'aan was revealed by Allah Ta`ala and is the source of guidance for all.

"Tell me," I asked. "Have you read the *seerat* (biography) of Nabi ﷺ?"

"Yes," she instinctively replied. "I have read it in Urdu and English."

"Then tell me," I pointed out. "Did you come across in the *seerat* that two distinguishing qualities of Nabi ﷺ were his honesty and truthfulness?"

"Yes," she admitted. "I have come across this many a times."

"Then your question has been answered!"

"How? I do not understand," she said, puzzled.

I then explained: "To claim that something was revealed by Allah Ta`ala, but in reality was not, is dishonesty and an honest person will not make such a claim. An honest person will never hide that which was revealed to him no matter how beneficial or detrimental it may prove to be to the general people. If an honest son quotes his father, he will not attribute anything to his father that he thinks will benefit the listener without pointing out that he has added this statement from his own side.

"Similarly, to suggest that Nabi ﷺ had declared that the Qur'aan was revealed by Allah Ta`ala, merely to pacify the people, is ludicrous because such an audacious claim will eventually be exposed. Your reasoning belittles the intellect of Nabi ﷺ because it concludes that Nabi ﷺ did not consider the possibility that people will eventually realise that the Qur'aan was indeed not revealed by Allah Ta`ala and the years of toiling and striving he had undertaken, to spread the message, will be rendered useless. *Na`oozubillah*! Not considering the final outcome of one's actions depicts one's level of intelligence, and intelligent people generally think about the end result of their words and actions."

"Now I understand," she said.

This woman had acquired English secular education! The point that I wish to draw your attention to is that if we are going to

dispatch our daughters to secular schools, they will be indoctrinated with negative sentiments and ideologies about Islam. They will deny the revelation of the Qur'aan, the prophethood of Nabi ﷺ and the existence of the *malaa'ikah*. They will opine that *salaah, sajdah, ruku* and other *ibaadaat* are dogmatic actions and they will not observe *purdah*, but dress immodestly, shamefully exposing their bodies. What will be the outcome of this? Utter ruination in this world and the hereafter!

A huge sum of money is spent on their tertiary education and, during their years of study, the parents spend lavishly on them to maintain their happiness. After they graduate, some find a job while others do not. And sometimes those who have a job cannot maintain their standard of living which they were accustomed to during their stay at the university, because the salary that they are earning is less than what used to be spent on them.

Freedom and gender equality

Another evil quality that college educated girls develop is the concept of 'freedom from being dominated' and that everyone is created equal. Hence, when they marry they are unprepared to live under the 'yoke' of their husbands. They will have an equal say in every affair of their married lives. How will it ever be possible for them to obey their husbands? It will be virtually impossible and, Allah Ta`ala protect us, if the husband is also irreligious, the spouses will lead their own separate and free lives.

Conversely, if the husband is religiously inclined, that home will become a mini *Jahannum* due to the incompatibility of the spouses.

When a child is learning to speak, Nabi ﷺ has instructed us that the first thing we should teach the child is the *kalimah* and, as he grows older, the different aspects of *deen* need to be imparted to him. If the correct and proper *deeni* education is taught to the child then, *Insha-Allah*, the child will be saved from odious and corrupted ideologies; but if the child is reared in an incorrect environment, where no importance is attached to concepts such as *purdah*, good

character, *salaah*, recitation of the Qur'aan, fasting, etc., then the child will be easily influenced by the negative sentiments and profane reasoning prevailing in today's society to such an extent that the child will even deny the existence of Allah Ta`ala!

We have frequently met youth who deny the existence of Allah Ta`ala; and met fathers who complain that their sons are denying the existence of Allah Ta`ala.

"Thanks be to Allah Ta`ala?" the son asks sardonically. "There is no such thing. If He does exist then show me His whereabouts."

This lamentable state is the direct result of their incorrect upbringing. It is binding upon the parents to fulfil the fundamental needs of their children; and of those needs, the primary need is their *deeni* education. Daily, a time should be set aside for teaching *deen* to them. If the parents do not discharge this responsibility, then the child will grow up to be a disobedient and disrespectful child and flagrantly trample upon the parents' rights. "This is the era of freedom and equality," he will say indignantly. "Parents and children are equal. Our parents are our peers. They do not command any authority over us!"

Correct rearing and nurturing of children is a great responsibility placed upon the parents.

The first *madrasah*

The first *madrasah* of the child is the mother's lap. This is the initial stage of his education. The child will imitate the subconscious actions of the mother. Hence, if she utters '*Alhamdulillah*' upon sneezing, the child will learn that one should say '*Alhamdulillah*' after sneezing and, if she replies '*Yarhamukallah*' in reply to one who says '*Alhamdulillah*' after sneezing, the child will learn that as well. If the child observes the parents making *salaam* to one another, he will also become accustomed to making *salaam* to whomever he meets. The character displayed by the mother will be established in the child. If she utters foul and abusive words or speaks with gay

abandon in every affair of life, the child will also be accustomed to speaking with a free tongue and not keeping a vigilant check on what he/she says.

Ironically, some parents become proud when their child uses vulgar language. This is not an aspect to be boastful of, but rather something to wail over. Children automatically inculcate the actions of their parents. They will imitate the actions of their seniors and, once these actions become habitual, it is extremely difficult for them to discard them. Therefore, the responsibility of the mother in nurturing the children is far greater.

If the child falls seriously ill – Allah Ta`ala protect us – and the doctor prescribes a strict diet, then the entire household will adopt this diet to ensure that the child follows it. Otherwise, he will be admitted to a hospital where the prescribed diet can be followed. The parents invariably spend endless sleepless nights worrying and caring for the child, and even relatives and neighbours sympathise with the parents in their predicament and offer their assistance in caring for the child.

All this sympathy and concern is for a physical sickness; but if the child perpetually uses vulgar languages or perpetually tells lies, then there is a general apathy or unconcern at this behaviour, implying that we do not consider these to be incorrect or sinful actions, whereas they are in direct conflict with the injunctions of the Qur'aan and *hadeeth*! Why do we display such a hypocritical attitude in these affairs? Why do we have such a brazen indifference to these 'sicknesses'? Our children will become good citizens and true assets to our community only if we rear and nurture them in the correct manner.

Hadhrat Abdullah bin Zubair ﷺ accompanied his father for all the battles that he fought in. Hadhrat Zubair ﷺ used to make Hadhrat Abdullah ﷺ sit behind him on the horse and Hadhrat Abdullah ﷺ used to cling on to his father's waist for support. The reason that Hadhrat Zubair ﷺ took his son for *jihad* was that he desired to expel the fear of *jihad* from his son's heart. The result of

this was that Hadhrat Abdullah ﷺ became noted for his extraordinary courage and valour on the battlefield. He feared absolutely nothing. This remarkable achievement came about because of the training and guidance he had received from an early childhood. That was the era of *jihad* being fought with horses, swords, and arrows. Hence, the children were taught to master the skills of that era. In the modern era, our children's training will be to take them to the *musjid*.

Once, I was invited to a certain place and my host had a three or four year-old son. When the time for *salaah* had arrived, I told the boy, "Come! Let us go to the *musjid*." He immediately took hold of my finger and accompanied me to the *musjid*.

"What is your opinion of this child?" another friend of mine queried. "He seems to be an obedient child," I remarked. "He came with us to the *musjid*."

"Once," explained my friend, "this child's grandfather was teaching and advising him in some matter when the child indignantly replied, 'Stop talking and be silent! You are bothering me.'"

Surprisingly I asked, "Did he really say that?" My friend nodded in the affirmative.

I investigated this matter and found out that actually, these were the precise words that the very same grandfather had uttered to the boy's grandmother when she had advised him on a certain matter. Accordingly, the child responded in a manner that he understood to be correct.

Therefore, it is of paramount importance that we restrain ourselves and speak respectfully in the presence of children.

The effects of us nurturing our children correctly

Our pious predecessors nurtured their children with good habits, excellent character and good etiquettes, which also produced a

positive effect on the child. Once, Hadhrat Abdullah bin Umar's ؓ grandson was seated next to him when a visitor came to meet him and posed the following question: "What is the penalty for killing a mosquito?"

"Who are you and where did you come from?" Hadhrat Abdullah ؓ had lost his vision in both eyes at that time. The visitor introduced himself and revealed that he was from Iraq.

Hadhrat Abdullah ؓ told him: "You do not ask about the penalty for killing Nabi's ﷺ grandson in the plains of Karbala, but you query about the penalty for killing a mosquito?" The visitor became infuriated and glared at Hadhrat Abdullah ؓ.

Hadhrat Abdullah's ؓ grandson upon witnessing this commented to his grandfather:

نظروا إليك بأعين محمرّة نظر الذليل إلى العزيز القاهر

They are staring at you with bloodshot eyes like how a disgraced inferior person will glare at his superior.

The grandson graphically captured the scene to his grandfather. This was the level of intelligence and discernment of children who were reared with the correct understanding of *deen*.

When Mahmood Ghaznawy came to India, he took a Hindu youngster and raised him in a princely manner. He taught him the royal etiquettes, the manner of addressing people, the way of conducting oneself in the royal court, etc. When this was accomplished, Hadhrat Ghaznawy crowned him as the royal prince. At this point, the youngster began crying. When questioned in this regard, he said: "My mother had always instilled the fear of Mahmood in my heart. The cruelty of Mahmood was continuously bandied around, such, that the children used to tremble at the very mention of his name. If only my mother was still alive, then I would have told her that Mahmood was not evil, but a kind person and he has raised me in a manner that they would not have been able to accomplish. This is why I am crying."

Our pious predecessors imparted *deen* to their children practically. The children observed the manner in which they were leading their lives and learnt the correct etiquettes in every facet of life; the *sunnat* manner of eating (washing our hands before commencing to eat, reciting '*Bismillah*' before eating, eating with the right hand, drinking with the right hand in three sips, eating small morsels of food, reciting '*Alhamdulillah*' during the meals and after drinking, etc.), the *sunnat* manner of wearing our clothes and the *masnoon du`aas* to be recited on various occasions. In short, every feature of their lives was led according to the teachings of Islam. This is the very essence of rearing children and, if they are reared in this manner, then they will become the flag-bearers of *deen* and a source of guidance for all.

In contrast, if they are reared incorrectly, they will become a source of grief and sorrow for their parents. Numerous parents have complained to us about the insensitivity and downright arrogance displayed by their children. Their attitude and mannerisms are abhorrent. They do not desire to even talk to their parents, so much so that, if the father enters the home, the child leaves the house in order to avoid his company. If the child is raised correctly, then he/she will respect and honour his/her parents and consider them to be a boon from Allah Ta`ala.

Incorrect upbringing of children will result in our detriment in this world and in the hereafter.

A certain youngster whose father is my friend, developed the habit of stealing and pilfering. When he was caught and imprisoned, his father announced that his son had passed away in order to protect his honour.

Once, I asked a person whether he had attended to his children's education.

"What can I do?" he wailed. "They have developed such bad habits that I am even prepared to pay 100 000 rupees to someone just to take them away from my sight."

This is the lamentable plight of today's children. These very children, who were supposed to be the comfort of our eyes, have become the source of our grief and sorrow and, if we analyse this situation objectively, we will realise that the fault invariably lies at our feet. If they were brought up in the correct *deeni* environment, they will naturally respect and honour their parents and the parents as well will be compassionate towards them. Life will be pleasant and trouble-free for everyone concerned.

But alas! We have not heeded the warnings of our pious elders and our homes have been transformed into hellfire! When the parents and the children have enmity for each other, the resultant condition is the utter destruction of the family structure. The father expels the son from the home and instructs every family member to sever ties with him.

But the mother, because of her natural undying love for her child, secretly arranges for the son to visit them when the father is not around. Thus, the entire family structure is in tatters because of the incorrect upbringing of the children.

If a warrant of arrest is issued – Allah Ta`ala forbid! – and the child is thereafter incarcerated, how concerned do we not become over this child's plight? Every family member, relative, neighbour and friend will endeavour to seek the child's release from imprisonment. But when this very same child develops evil habits, then why is it that no one even blinks an eyelid at his actions? Whereas the term of imprisonment for this crime is the fire of *Jahannum*! Our primary concern should be to save our children from the fire of *Jahannum* and, to achieve this, we need to communicate with them and advise them with compassion and wisdom.

It is reported in a *hadeeth* that when the child reaches the age of adolescence, he or she should be treated like a smaller brother or sister. They should not be berated publicly or even within the confines of the home and, when the child reaches a marriageable age, then the parents must make the arrangements for their marriage.

Thereafter, they should address him saying: "O my child! Whatever rights you have over us, we have fulfilled it to the best of our ability. Now you are married. May Allah Ta`ala save us from the *fitnah* which may emanate from you."

With regard to the relationship between siblings, the *hadeeth* explicitly states that the elder brother enjoys the status of the father. These concepts have to be instilled in the lives of our children. If the correct Islamic ethos is not inculcated in our children, it will result in the destruction and disgrace of the family honour which existed for decades and, resultantly, the parents become ashamed of presenting themselves in society because of their children's actions.

A person does not unnecessarily amputate a troublesome or infected limb. Similarly, the father cannot excommunicate his son or daughter, but how does he interact with his child in a humane manner? How does he exercise patience with these conflicting conditions? All these types of problems are the direct result of incorrect education and nurturing. May Allah Ta`ala grant us all the *taufeeq* to bring up our children correctly. *Aameen*.

Discourse 27

The Status of Knowledge

الحمد لله وكفى وسلام على عباده الذين اصطفى ، أما بعد :

أعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

قُلۡ هَلۡ يَسۡتَوِى الَّذِيۡنَ يَعۡلَمُوۡنَ وَ الَّذِيۡنَ لَا يَعۡلَمُوۡنَ

"Say [O Muhammad ﷺ]. Are those who have knowledge and those bereft of it, equal?" (az-Zumar: 9)

Is it possible for those whom Allah Ta`ala has blessed with knowledge to be equal to those who are devoid of it? This is not possible, just as a wealthy and affluent person is not equal in rank to a pauper. The wealthy person possesses the capacity to assist the poor, destitute and orphans, as well as funding various *madrasah* and *musjid* projects. In contrast, the pauper does not even have sufficient wealth to fulfil his own needs, let alone assist another needy person!

In a similar vein, a member of parliament cannot be equal to an ordinary citizen nor can the king of a country be equal to his subject. Accordingly, a learned person cannot be equal to one who does not possess *`ilm* (knowledge) because, just as the wealthy person has the capability to assist others, the learned person also assists others by imparting *`ilm* to them. This can be achieved by teaching the Qur'aan, *hadeeth* or *fiqh* to them. The learned ones guide mankind to the straight path and prevent them from committing sins. Therefore, never can these two disparate parties ever be equal. Their difference is like the difference between the earth and the skies!

Can one who walks on an unfamiliar path durig the still of the night clutching a light in his hand be compared to one walking the same, unfamiliar path without a light? The one clutching the light will be able to avoid all the obstacles and dangers encountered along the path – for example, potholes, protruding objects, dogs, snakes, etc. – whereas the one walking without the light is in danger of either falling into a pothole, tripping over a stone, being bitten by a snake or simply falling into a heap of filth.

There is a vast contrast between these two classes of people. *Alhamdulillah*, through the grace of Allah Ta`ala, a *madrasah* has been established in this locality and the special *noor* (spiritual effulgence) of Allah Ta`ala is descending on this community. It is the incumbent duty of every person, young and old, in this locality to take benefit from this light. This special light can be attributed to the light of the sun. Just as the rays of the sun illuminates and clarifies everything, this light enables us to clarify and understand the laws of Allah Ta`ala. We understand clearly what is *halaal* and what is *haraam*; those avenues leading us to the pleasure of Allah Ta`ala and those incurring His wrath and displeasure. An added benefit of this light is that we will be able to distinguish between the life of this world and that of the hereafter.

Result of educating ourselves

In the *madrasah*, by educating ourselves with *deeni masaa'il*, we will learn how to perform our *salaah* correctly, learn the *faraa'idh* of *salaah*, the *wajibaat* of *salaah*; which actions are *sunnat*, which are *mustahab*, which are *makrooh* and which actions nullify the *salaah*.

The correct pronunciation of every letter in the *Qur'aan Shareef*, which was revealed over a period of 23 years, is also taught in the *madrasah* together with the manner in which it was recited by Nabi ﷺ himself.

The way that Nabi ﷺ led his life, the way that he (ﷺ) spent every moment of his time, the manner in which Nabi ﷺ interacted with family and friends or strangers, the way that he (ﷺ) fought in *jihad*, the way that Nabi ﷺ performed his *ibaadat*; in fact, every facet of Nabi's ﷺ life is taught in the *madrasah*.

The *madrasah* is one of the defining factor that distinguishes us Muslims from the animal kingdom, for if we were uneducated in matters of *deen*, then what will be the difference between us and them? Our daily activities would revolve merely around eating, drinking and procreating! Thus, that unfortunate individual who does not derive benefit from this spiritual light, is like that animal

which merely wanders around from point to point without recognising its Creator and not understanding the purpose for which Nabi ﷺ was sent in this world.

If he is questioned about the battles of *Uhud* and *Badr*, what was Nabi's ﷺ condition in these battles, how many Sahaabah رضي الله عنهم participated in these battles, how many were martyred, etc.; he will have a blank expression on his face. This unfortunate soul will be unacquainted with *masaa'il* such as parents' rights, children's rights, rights of spouses, rights of neighbours, how to conduct business or earn a living, etc. Therefore, it is a truly magnanimous favour of Allah Ta`ala that he has established a *madrasah* in this locality.

Allah Ta`ala has also dispatched to this locality people of *`ilm* who are sacrificing their time and effort for the benefit of *deen*. May Allah Ta`ala increase their efforts, may Allah Ta`ala accept their work, may Allah Ta`ala grant them the *taufeeq* to work with sincerity, may Allah Ta`ala increase them in their determination and courage and may Allah Ta`ala grant them success and the attainment of His divine pleasure. *Aameen*.

Duty of the residents residing around the *madrasah*

The residents of this locality and those from the surrounding areas are duty bound to come and seek *`ilm* from this *madrasah* and gain proximity to Allah Ta`ala. The *mubaarak* life of Nabi ﷺ will be explained, helping us to differentiate between the correct and incorrect actions. When Allah Ta`ala created Aadam عليه السلام, a *madrasah* was also established. Allah Ta`ala was the *ustaad* and Aadam عليه السلام the student.

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا

"And He taught Aadam (عليه السلام) the names of everything." (al-Baqarah: 31)

Thereafter, Aadam's عليه السلام examination was taken by testing his *`ilm* against that of the angels and Allah Ta`ala made Aadam عليه السلام successful in his examination.

The importance and virtue of a *madrasah* can be gauged from the action of Nabi ﷺ. When Nabi ﷺ migrated from *Makkah* to *Madinah*, he first erected a *musjid* and in the *musjid*, a section was reserved for a group of Sahaabah ﷺ who spent the entire day acquiring *`ilm*. They would eat and sleep in that reserved section as well. If a Sahaabi owned a date orchard, he would hang a bunch of dates in the *musjid* and these Sahaabah, engaged in acquiring *`ilm*, would partake from this bunch whenever they were hungry. This was their arrangement for meals. Allah Ta`ala thereafter blessed them with such acceptance that until the Day of *Qiyaamah*, none will surpass them in excellence and virtue.

"I was sent as a teacher"

Once, Nabi ﷺ entered the *musjid* and observed two groups of Sahaabah ﷺ. One group was engaged in *nafl salaah*, *ibaadat*, *zikr*, *du`aa*, etc., while the second group was engaged in learning and imparting *deen*. Nabi ﷺ praised both groups and then said,

إنما بعثت معلّما

"I have been sent as a teacher."

He then sat in the company of the second group. After the demise of Nabi ﷺ, Hadhrat Abu Hurairah ﷺ once went to the market and announced: "O people! You are engaged in trade and business while the estate of Nabi ﷺ is being distributed in Musjid-un-Nabawi."

The people hastened to the *musjid* and found a few people discussing *deeni masaa'il*.

"Where is the estate of Nabi ﷺ being distributed?" they asked, astonished.

Hadhrat Abu Hurairah ﷺ pointed to the gathering and said: "That is the estate of Nabi ﷺ. Nabi's ﷺ estate and inheritance is *`ilm*."

`Ilm* is the legacy of the Ambiyaa عليهم السلام. Those who make the sacrifice and go out to seek *`ilm are the guests of Nabi ﷺ, and Allah

Ta`ala ensures that these guests receive the inheritance of Nabi ﷺ; *`ilm*.

The significance of the Qur'aan

A Muslim enjoys a very lofty status in the eyes of Allah Ta`ala. May Allah Ta`ala grant us sincerity in our actions. The status of a Muslim has been expounded in the Qur'aan 14 centuries ago. He can challenge the world in the words of the Qur'aan, which declares:

وَإِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَأْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۖ وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ إِنْ كُنْتُمْ صٰدِقِيْنَ

"And if you are in doubt regarding that which We had revealed to Our slave, produce then a Surah which equals [a Surah of the Qur'aan], and call upon your helpers besides Allah Ta`ala [to assist you] if you are true." (al-Baqarah: 23)

The entire world can contrive to produce a single *surah*, but they will fail dismally. Hence, any Muslim can boldly and courageously stand up and declare that no one can reproduce a single *surah* of the Qur'aan. The honour of memorising and reading the Qur'aan, which was revealed by Allah Ta`ala to His Rasul ﷺ, has been conferred only upon a Muslim who also recites these *aayat* of the Qur'aan in *namaaz* and out of *namaaz*.

It is recorded in the *hadeeth* that the *malaa'ikah* seek out the gatherings where the Qur'aan is being recited and, when they discover such gatherings, they summon other *malaa'ikah* to join them. Recitation of the Qur'aan is such a bounty of Allah Ta`ala that the very *malaa'ikah* who conveyed the *wahi* to Nabi ﷺ were only allowed to recite those verses at that specific point in time. They are not allowed to recite the Qur'aan whenever they desire. This exclusivity of reciting the Qur'aan whenever one desires is the sole right of a Muslim only.

The blessings of the Qur'aan are such that one receives 10 rewards for every letter recited. It is recorded in the *hadeeth* that whoever recites *Surah Ikhlaas* once will receive the reward of reciting one third of the Qur'aan; whoever recites *Surah Faatihah* once will receive the reward of reciting two thirds of the Qur'aan, and whoever recited *Surah Yaseen* once will receive the reward of reciting the entire Qur'aan 10 times.

The recitation of the Qur'aan is indeed a great boon and favour of Allah Ta`ala as well as a source of untold treasures. The divine scriptures of the previous nations have been terminated. Neither can the *Tauraah*, nor the *Injeel*, nor the *Zaboor* be found in its pristine state. The present books have been altered and distorted. This is the fundamental reason why a *'hafiz'* of the previous books does not exist and one cannot refer to any type of commentary for these *kitaabs*. The Qur'aan, however, remains intact in its original condition as revealed 1400 years ago. Every *surah*, every word and every letter of the Qur'aan is protected.

Muslims read it, memorise it, teach it to others and enlighten their lives by practically acting upon its injunctions. Whoever memorises the Qur'aan has indeed performed a very praiseworthy act. I have been informed that a few children, boys and girls, from this locality have become *huffaaz*. *Masha-Allah*! May Allah Ta`ala bestow His special blessings upon them and may the *noor* and *barkat* of the Qur'aan enlighten their hearts and tongues and may Allah Ta`ala grant them the *taufeeq* to constantly read it and teach it to others.

It is mandatory upon us to express our gratitude and appreciation for this great boon showered upon us by Allah Ta`ala – the *madrasah*. And the manner of expressing our gratitude is by assisting the *madrasah* in any way possible. We should encourage our children to attend the *madrasah* and take an active interest in their studies. Find out what they have learnt, what is their *sabaq* (lesson) for tomorrow, how many lessons are they taught daily, etc., so that the importance of the *madrasah* will become entrenched firstly in our hearts and that of our children. If we do not have

children, then encourage our relatives, friends and neighbours to send their children to the *madrasah* and, if we are unable to even do this, then simply make *du`aa* for the benefit of the *madrasah*.

Also, we should not be duped into believing that the age of learning is only during our youth. Nabi ﷺ was 40 years old when he received the first revelation and most of the Sahaabah ﷺ were middle aged at the advent of Islam and memorised the Qur'aan at that age. When Hadhrat Umar ﷺ memorised *Surah Baqarah*, he was so elated that he slaughtered a camel and distributed its meat among his relatives and the poor and needy.

Today, we are fortunate that the entire Qur'aan has been compiled and made easily available for us to read. Thus, we have to value this favour of Allah Ta`ala upon us.

This Qur'aan is also the *`ilm* of *nubuwwat* (prophethood). The status and position of a Muslim is not judged by his wealth, material possessions, etc., but by the *`ilm* of *nubuwwat* – by acquiring the knowledge of *deen*. The more a Muslim acquires this treasure, the more fortunate will he be and the greater will his position be in the sight of Allah Ta`ala. May Allah Ta`ala bless us with the correct *taufeeq*. *Aameen*.

Discourse 28

Forgiveness is in Following the Sunnat

نحمده ونصلي على رسوله الكريم ، أما بعد :

Wahshi's ﷺ concern before accepting Islam

Nabi ﷺ was born in Makkah Mukarramah and resided there for a period of 53 years and thereafter made *hijrat* to Madinah Munawwarah. Allah Ta`ala had decreed that Nabi ﷺ will re-enter Makkah Mukarramah as a conqueror, and people will enter into Islam in droves. Allah Ta`ala had made Islam the dominant religion and the Muslims the dominant nation.

إِذَا جَآءَ نَصْرُ اللهِ وَ الْفَتْحُ ۝ وَ رَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللهِ اَفْوَاجًا

"When the help of Allah and the conquest [of Makkah] had come. And you saw the people entering the deen of Allah [Islam] in large groups." (an-Nasr: 1-2)

Wahshi ﷺ, whose entire village had entered into Islam, wrote a letter to Nabi ﷺ confessing: "I desire to accept Islam, but the verse:

وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللهِ اِلٰـهًا اٰخَرَ وَ لَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللهُ اِلَّا بِالْحَقِّ وَ لَا يَزْنُوْنَ

"And those who do not worship another deity with Allah and they do not kill him who Allah has forbidden to kill and they do not commit adultery" (al-Furqaan: 68)

prevents me from accepting Islam because it explicitly states that whoever has committed any of these crimes will certainly be dispatched to *Jahannum*; and I have committed all these crimes. Is there any means of salvation for me?"

Nabi ﷺ, who had more love for an *ummati* then a mother has for a child, became extremely distressed that a slave of Allah Ta`ala desired to accept Islam, but abstained from doing so because of these fears. Was there any way of allaying his fears?

Thus, Allah Ta`ala revealed the following *aayat*:

اِلَّا مَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللهُ سَيِّاٰتِهِمْ حَسَنٰتٍ

"Except those who repent, believe and do good deeds, for those are ones whose sins will be changed to good deeds by Allah Ta`ala." (al-Furqaan: 70)

The severity of these sins is such that the punishment is hellfire, except for those who bring *Imaan* in Allah, repent for their sins and engage in righteous actions. Nabi ﷺ was elated at the revelation of this verse because a path to salvation had been secured for Hadhrat Wahshi رضي الله عنه and Allah Ta`ala had also declared:

يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ

"Allah Ta`ala will change their sins into good deeds." (al-Furqaan: 70)

It is recorded in the *hadeeth* that on the Day of *Qiyaamah*, when the reckoning will take place, the minor sins of a particular individual will be read out before him and he will be told: "You were guilty of this sin."

This individual will remorsefully accept every account given and will contemplate to himself: "If these are my minor sins, what is going to be my condition when I will be called to account for the major sins?"

However, the mercy of Allah Ta`ala will descend upon him and Allah Ta`ala will state, "For every sin of yours, (the minor sins) which you have committed, you will be elevated one rank in *Jannat*."

He will become overjoyed at this magnanimous favour of Allah Ta`ala and he will begin recounting his major sins and aspire for an even greater status in *Jannat* and ask Allah Ta`ala: "O Allah! What about the major sins that I have committed?"

Allah Ta`ala is not bound to any law or restriction of any kind. Allah Ta`ala does as He desires and, if He wishes, He can elevate the status of a sinner or disgrace a saintly person by taking him to task for a minor offence. Moulana Thanwi رحمة الله عليه used to say: "When a pious person passes away, I fear that he will be taken to task for a minor transgression, and when a flagrant sinner passes away, I feel

that perhaps Allah Ta`ala will forgive him on account of a certain righteous action that he may have performed."

Returning to our incident, Nabi ﷺ had this verse written out and sent to Hadhrat Wahshi ؓ. Hadhrat Wahshi ؓ pondered over this verse and expressed another reservation to Nabi ﷺ.

"The forgiveness and salvation in this verse," he pointed out "has a pre-condition of performing good deeds after accepting *Imaan*. I fear that death may overcome me and deprive me of the opportunity of performing any good deeds. Will there still be hope for my forgiveness?"

Allah Ta`ala then revealed the following verse:

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ

"Indeed Allah Ta`ala does not pardon the sin of attributing partners with Him but He forgives all other sins of whomsoever He wishes." (an-Nisaa: 48)

If an individual ascribes partners to Allah Ta`ala and he meets his death in this condition then Allah Ta`ala will never pardon this action of his, but Allah Ta`ala, through His grace, can pardon the major sins of a believer if He so wishes.

Nabi ﷺ sent another letter to Hadhrat Wahshi ؓ revealing the glad tidings of this verse. However, Hadhrat Wahshi ؓ raised another objection.

"This verse has a restriction stating *'whomsoever Allah wishes'*. I do not know if I will be among those fortunate souls whom Allah Ta`ala wishes to forgive," he dejectedly replied to Nabi ﷺ. Thereafter, the following verse was revealed:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ

اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ

"Say! [O Muhammad ﷺ that Allah Ta`ala declares] O My slaves who have wronged themselves! [By committing kufr and shirk.] Do not despair of the

mercy of Allah Ta`ala. Allah Ta`ala forgives all sins. Indeed He is most forgiving, most Merciful." (az-Zumar: 53)

Even if an individual commits a multitude of sins, Allah Ta`ala has declared: "Repent and return to Me. The doors of repentance have not as yet closed. Seek My forgiveness for I am the One Who forgives."

Allah Ta`ala's willingness to forgive

When Shaitaan was banished from *Jannat*, he took the following oath: "I was expelled from *Jannat* because of Aadam (عليه السلام). Thus, I shall not allow his progeny to enter *Jannat*, by enticing them to commit sinful deeds which will result in them being sent to *Jahannum*."

Allah Ta`ala replied: "You will incite towards sinful actions, but I will grant them the *taufeeq* of making *taubah*. Once they make *taubah*, all their sins will be forgiven."

Shaitaan became greatly distressed because the realisation had dawned upon him that a believer turning to Allah Ta`ala and repenting for his errors, would render all his efforts futile. Shaitaan is an open enemy of man and he strives tirelessly at misleading man. Man can easily identify his visible enemies and protect himself from their cunning and nefarious aims. For example, if we spot a snake, we can then protect ourselves from it; if we are confronted by a lion, we can run away from it or merely avoid confronting it by taking an alternate route. If an army or a group of individuals attack a certain place, the residents can flee for their lives, leaving everything behind. But what about an enemy who is invisible and has the capability to flow in man's body like his blood? It appears in a *hadeeth*:

إن الشيطان يجري من الانسان مجرى الدم

Shaitaan flows in the body of man just as blood flows in his body.

We can only save ourselves from the deception and ruin of Shaitaan by adhering to the *sunnat* of Nabi ﷺ, and the greater our adherence, the safer will we be from the guiles of Shaitaan. Before carrying out any action, ponder and ask yourself this very simple question: "Will this action be in conformity to the teachings of Nabi ﷺ?" If it is, then gladly carry it out, but if it does not, then not only should we abstain from it, but distance ourselves from it! This is the method of gaining salvation from Shaitaan's attacks.

Who was Wahshi ؓ?

To continue with the incident concerning Hadhrat Wahshi ؓ, when this verse was revealed, it obliterated all his reservations and he accepted Islam. Now, who was Hadhrat Wahshi ؓ? He was the slave of a woman whose close relatives were slain in the battle of Badr by Hadhrat Hamzah ؓ. Thus, when the battle of Uhud was taking place, she smeared poison on a dagger and gave it to Hadhrat Wahshi ؓ with the following instruction: "Kill Hamzah and after cutting off his ears, nose and liver, bring them to me."

When the battle had commenced, Hadhrat Wahshi ؓ hid behind a rock waiting for an opportune moment to launch his attack. Hadhrat Hamzah ؓ flung himself into the thick of the battle and his ferocious attack sent the enemy scurrying for their lives. On his return to regroup with the army, he saw Hadhrat Wahshi ؓ hiding behind the rock, but he paid no attention to him because it was not his desire to engage in battle with slaves, but rather to search out the expert marksmen and challenge them to a duel. While riding on horseback, the horse stumbled causing Hadhrat Hamzah ؓ to fall to the ground.

The slave seized this fortuitous moment and drove the poison-laden dagger into Hadhrat Hamzah's ؓ body. He thereafter mutilated the body of Hadhrat Hamzah ؓ and, as per the instructions of his mistress, he cut out the heart, nose, liver, ears and lips of Hadhrat Hamzah ؓ and presented them before her. She chewed the heart and liver and after making a necklace of the ears

and nose, placed it around her neck and pranced around singing: “Today I have taken revenge. Today I have taken revenge.”

When Hadhrat Wahshi ﵁ accepted Islam and presented himself before Nabi ﷺ, Nabi ﷺ asked: “Are you the one who had slain Hamzah ﵁ in that fashion?”

Hadhrat Wahshi ﵁ remorsefully replied, “Yes, I cannot deny it.”

Nabi’s ﷺ grief over his beloved uncle, as well as his foster-brother, was rekindled. Hadhrat Hamzah’s ﵁ most noble feature was his fearless and courageous disposition. On the occasion of Hadhrat Umar ﵁ accepting Islam, the Muslims were few in number and used to perform their *salaah* at the house of Hadhrat Arqam ﵁. When they saw Hadhrat Umar ﵁ approaching, the Muslims became afraid, but Hadhrat Hamzah ﵁ calmly said: “Let him come! If his intentions are good, then we will receive him with respect and honour; but if his intentions are sinister, then I will chop his head off with his own sword.”

This was the bravery of Hadhrat Hamzah ﵁. He did not dread nor fear Hadhrat Umar ﵁ and he was ready to challenge him when everyone else was afraid of him.

Wahshi’s ﵁ compliancy to the desire of Nabi ﷺ

Anyway, the memory of Hadhrat Hamzah’s ﵁ death, the manner in which he was slain and the mutilation of his body, returned to Nabi ﷺ and Nabi ﷺ thought to himself: “Every time I will see Hadhrat Wahshi ﵁, the painful memory of the death of Hadhrat Hamzah ﵁ will resurface and this will deprive Hadhrat Wahshi ﵁ of benefitting from the blessings of *nubuwwat*.”

Hence, Nabi ﷺ asked Hadhrat Wahshi ﵁,

هل تستطيع أن تغيب وجهك عني

Will it be possible for you not to come before me?

Hadhrat Wahshi ﷺ immediately complied with the request of Nabi ﷺ and took up residence in another country. This is true compliance with the instructions of Nabi ﷺ. Hadhrat Wahshi ﷺ did not object and say: "O Nabi ﷺ! Please forgive me and allow me to come before you!"

He understood that his benefit relied ultimately upon obeying the instructions of Nabi ﷺ. Distance is not an impediment of obtaining benefit from Nabi ﷺ. The blessings of *nubuwwat* will reach even the distant ones so long as there is no grief or pain caused to Nabi ﷺ.

It is for this reason that when the *munaafiqeen* used to complain to Nabi ﷺ about the Sahaabah ﷺ, Nabi ﷺ instructed them: "Do not complain to me about my companions. It is my desire that when I am with them, my heart must be pure and free of ill-feelings."

If the heart of Nabi ﷺ is pure and free of any ill feelings, the blessings of *nubuwwat* will also be of that category. Accordingly, Nabi ﷺ requested Hadhrat Wahshi ﷺ not to come in his presence and Hadhrat Wahshi ﷺ displayed the highest level of obedience by residing in *Shaam*.

But the fact that he had slain the heroes of Islam caused him a great deal of consternation. However, the opportunity was provided for him to make amends by killing an equally great enemy of Islam. After the demise of Nabi ﷺ, Hadhrat Abu Bakr ﷺ dispatched an army under the leadership of Hadhrat Khalid bin Waleed ﷺ to challenge and defeat Musailamah, the great impostor and liar who had claimed prophethood. Hadhrat Wahshi ﷺ took part in this *jihad* and killed Musailamah.

Thus, if anyone remarked to him: "Are you not the one who had killed Hamzah ﷺ?", he would gleefully reply: "Yes! But I am also the one who had killed Musailamah. This compensates for the killing of Hamzah ﷺ."

This was the relationship of Hadhrat Wahshi ﷺ with Nabi ﷺ. From this incident, two very glaring lessons are obtained. Firstly, to be affected emotionally by a distressful situation or incident is not

contrary to the *sunnat*. Nabi ﷺ was tremendously grieved by the martyrdom of his uncle and he requested Hadhrat Wahshi ؓ not to come in his presence.

Secondly, we need to fully digest the level of obedience, displayed by Hadhrat Wahshi ؓ to the instruction of Nabi ﷺ. Which believer does not have the yearning to be in the company of Nabi ﷺ? It is narrated in one *hadeeth* that Nabi ﷺ is reported to have said: “I desire to see my brothers who are still to come, who will be prepared to sacrifice every possession in exchange for one glimpse of me.”

It is the ardent desire of every one of us to have the opportunity of seeing the noble countenance of Nabi ﷺ in our dreams, and Hadhrat Wahshi ؓ had the great blessings of being in the company of Nabi ﷺ. Yet he spent the remainder of his life in a foreign country. This is the highest category of obedience. It is our incumbent duty to obey every instruction of Nabi ﷺ and not to reach any self-deluding conclusions and interpretations of our own accord as far as the *ahaadeeth* are concerned.

The closest to Nabi ﷺ

Nabi ﷺ had appointed Hadhrat Mu`aaz ؓ as the governor of Yemen. Yemen, at that period, was divided into two sections with the first being the responsibility of Hadhrat Moosa Ash`ari ؓ and the second being allotted to Hadhrat Mu`aaz ؓ.

As Hadhrat Mu`aaz ؓ was leaving Madinah Munawwarah, he was mounted on a camel while Nabi ﷺ walked aside him advising him along the way. Now, imagine the burden that was felt by Hadhrat Mu`aaz ؓ as he rode the camel and Nabi ﷺ was walking besides him. But it was the instruction of Nabi ﷺ, so he had to comply! Nabi ﷺ gave the necessary advice to Hadhrat Mu`aaz ؓ and then mentioned: “O Mu`aaz! Perhaps when you return to Madinah, you will pass by my grave.”

Hadhrat Mu`aaz ﷺ understood the implications of this statement and began crying. Nabi ﷺ turned his *mubaarak* face towards Madinah and continued: "Close and beloved to me are those who adopt *taqwa*, whoever they are and wherever they are."

What is *taqwa*?

Hence, the manner or method of attaining the true love of Nabi ﷺ is to adopt *taqwa*. What is *taqwa*? *Taqwa* can be translated as abstaining and distancing ourselves from those actions that are forbidden by Allah Ta`ala and His Rasul ﷺ.

A Sahaabi once asked Hadhrat Umar ﷺ: "What is this *taqwa* that is repeatedly mentioned in the Qur'aan?"

"Tell me!" enquired Hadhrat Umar ﷺ. "Did you ever walk along a narrow pathway that was enshrouded with thorny bushes on either side?"

The *Sahaabi* replied in the affirmative. Hadhrat Umar ﷺ then asked: "How did you walk along that path?"

"I wrapped my clothes tightly around myself and walked slowly, careful not to be pricked by any thorns or getting entangled in them."

"That," replied Hadhrat Umar ﷺ emphatically, "is *taqwa*!"

The commentary of this is that *taqwa* entails treading cautiously along the path of this worldly life, ensuring that one is not harmed or pricked by the sins of this world. If we confront a woman who is not observing *purdah*, we lower our gazes; if the sound of music is heard from a radio or any other instrument, we ignore it; if anyone berates us, we exercise patience by not replying in the similar vein. The gist of *taqwa* is to protect all the limbs; the heart, mind, legs, eyes, ears, hands and private organs, from breaking the commandments of Allah Ta`ala.

The caution of our *Akaabir*

We need to educate ourselves in understanding what the desire of Nabi ﷺ was and adhere rigidly to that path. This was found to a great extent in the lives of our seniors. Moulana Thanwi's رحمة الله عليه practice was to change his clothes on a Friday, although the clothes that he was wearing were still clean. He used to fold up the clothing in a bundle and hang them on a hook on the wall in his room. The washerman would then come and take it from there. There was also a desk in the room and, sometimes, a *kitaab* would be left on it. Once he instructed someone to hang his clothing on the hook, but he asked him to ensure that no *kitaab* was placed on the desk. The reason: he could not tolerate his used clothing being hung in a higher position than the *kitaab*.

A person personally narrated to me that once he was in the *khidmat* (service) of Moulana Saharanpuri رحمة الله عليه. When he was about to depart, he shook hands with Moulana and then said: "I wish to make *mashwarah* (consult) with you on a certain matter."

Moulana moved from the carpet that he was sitting on and asked: "What is it that you wish to talk about?"

"It will only take a minute," he placated. "There was no need for Moulana to get up and move from your place."

Moulana replied: "The *madrasah* has given us this carpet for the purpose of teaching *hadeeth*, not to make *mashwarah* with our friends. Thus, it should be used for the purpose that it was given."

This was the level of caution that our *buzurgs* exercised in ensuring that they did not use anything incorrectly.

When Moulana Saharanpuri رحمة الله عليه was in Madinah, he used to perform his *Taraaweeh* by the *Rowdha-e-Mubarak*; reciting to Nabi ﷺ. Moulana maintained such a degree of respect that, at the time of making *salaam*, he would be shivering and tears would be flowing profusely from his eyes.

Moulana Husain Ahmad Madani رحمة الله عليه would stand for an hour and a half in complete silence and humility, in front of the *Rowdha-e-Mubarak*. Those accompanying him would sit down due to tiredness, but Moulana would continue standing in that same posture.

Moulana also taught *hadeeth* in Musjid-un-Nabawi. On one occasion, Moulana was discussing the *hadeeth* of Nabi ﷺ being alive in his grave. The students posed numerous objections and counter objections to Moulana's explanations. He suddenly lifted his gaze and looked intently towards the *Rowdha-e-Mubarak.* The students followed suit and to their utter astonishment, they witnessed that the building and the extra decorations were cleared and Nabi ﷺ was seated there. Moulana turned his gaze back to the *kitaab* and the *Rowdha-e-Mubarak* was restored to its original state. This was the condition and status of our *buzurgs*. Hence, they ensured that no action of theirs was contrary to the desire of Nabi ﷺ.

Our attitude towards life

Now, we claim to be the same *ummatis* of Nabi ﷺ! But what is the calibre of these *ummatis*? *Ummatis* who are stooped in sin! The disposition of any *ummati* should be that he would not perform any action that is against the desire of Nabi ﷺ. For example, Nabi ﷺ has forbidden the taking of interest. It is narrated in a *hadeeth:*

"The curse of Allah Ta`ala is on the taker of interest, the giver of interest, the scribe of the contract and the witnesses to the transaction."

Hence, we as the *ummatis* of Nabi ﷺ should create an abhorrence for these types of transactions.

A Muslim must not lie. When we lie, the angels of mercy flee miles away from us due to the stench emanating from our mouths. Nabi ﷺ has also forbidden breaching a promise. It is recorded in a *hadeeth* that he who makes a promise with the intention of breaking it, is a *munaafiq*. He has displayed a sign of hypocrisy. We must not ape the lives of other nations and begin to reason like them. For example, thinking that by dealing in interest or telling lies, our

businesses will prosper. We must not admire the material possessions of other nations and develop a desire and greed to accumulate the same. If we aspire to lead a certain way of life, then let us lead the way of life shown to us by Nabi ﷺ and expounded upon by the Sahaabah ﷺ.

A Muslim should take a lesson from every feature of life. If we see a snake, reflect and ponder over the favour of Allah Ta`ala upon us. He has created us as human beings and not as harmful creatures such as a snake which drives fear into the hearts of people. It is recorded in a *hadeeth* that, as far as the world is concerned, then we must always draw a comparison with those who are less fortunate than ourselves. If we do not possess some material commodities then reflect upon those who have even less than us and, in this manner, the reality will dawn upon us that compared to those less fortunate than us, I have much more!

Shaikh Sa`di رحمة الله عليه once related: "I never really concerned myself over the affairs of this *dunya* except on one occasion. I did not possess any shoes and I went barefoot to the marketplace and there I saw an individual who did not have any feet! It was then that I realised how fortunate I was and I expressed my gratitude to Allah Ta`ala for blessing me with feet."

I [Mufti Mahmood Sahib رحمة الله عليه] had personally seen in Makkah Mukarramah, an individual performing *tawaaf* by rolling around the Ka`bah. He enwrapped himself in some type of clothing and rolled around the Ka`bah. Therefore, we must always turn our gazes to those less fortunate than ourselves. Some people do not have homes, hence they sleep on the streets or on shop verandas to protect themselves from the natural elements. Others do not have any source of income and resort to begging for their livelihood. Some servants of Allah Ta`ala do not have certain faculties: some are blind, some are deaf, some are paralysed, etc. We should always cast our gazes at these people and be grateful to Allah Ta`ala for bestowing us with these favours. Never turn your attention to the more privileged, as we will become despondent and utter grim

statements such as: “So and so has a mansion and I have nothing. So and so has an expensive vehicle and I have nothing.”

However, as far as *deen* is concerned, then we must judge ourselves with those who are more righteous and virtuous, and reason in this manner that this individual is a human just like myself, hence I also need to exert myself in *deeni* matters. There are many servants of Allah Ta`ala who recite the entire Qur’aan Shareef daily. Haroon Ar-Rasheed was a great king of his time, controlling the affairs of a vast kingdom, but daily, he used to perform 500 *rakaats* of *nafl salaah*. He was a normal human like us, possessing two hands, two legs, two ears, two eyes and one nose. He did not possess any extraordinary senses of any kind to enable him to perform these 500 *rakaats* of *nafl salaah*.

Hadhrat Uthmaan ﷺ used to complete the entire Qur’aan Shareef in one *rakaat* of his *Witr Salaah*.

Imam Abu Hanifah رحمة الله عليه completed the entire Qur’aan Shareef in Makkah Mukarramah, in two *rakaats* standing in front of the *Baitullah* – and he was also a human just like us.

There are many servants of Allah Ta`ala who pass their day in a state of hunger, tying stones to their bellies. Nabi’s ﷺ condition was such that after performing *Fajr Salaah*, he would go home and enquire if there was any food to eat. If the reply was in the negative, Nabi ﷺ would say: “I shall then fast,” and he would tie a stone to his belly.

On one occasion, on a sweltering hot day, Nabi ﷺ went to the *musjid*. A Sahaabi came to the *musjid* and Nabi ﷺ asked him, “Why did you come in this extreme heat?”

He replied: “O Rasulullah ﷺ! I am extremely hungry and distressed, hence I have come to the *musjid* to gain comfort by looking at your blessed countenance.”

Shortly thereafter, another Sahaabi also came to the *musjid* and Nabi ﷺ posed the same question, to which he replied: “I do not have

any food. Therefore, I came so that perhaps I may get something from you, O Nabi of Allah ﷺ."

Nabi ﷺ remarked: "The difference between you two is like the difference in the answers given by the two of you."

The answer of one was: "I gain comfort by looking at you," while the answer of the other was: "Perhaps I may get some food from you."

Nabi ﷺ proceeded to the date orchard of an Ansaari Sahaabi followed by these two Sahaabah. It was the harvesting season and the Sahaabi's entire family had taken up temporary residence in the orchard. This Sahaabi was not present, he had gone to fetch cold water from a certain place, hence Nabi ﷺ and the two Sahaabah sought shelter under a date palm.

When this Sahaabi returned and saw the blessed countenance of Nabi ﷺ, he became elated that the leader of both the worlds, Nabi ﷺ, was resting in his orchard. He immediately plucked a bunch of dates from one of the trees and presented it before Nabi ﷺ. The bunch contained a mixture of ripe, unripe and partially ripened ates. Nabi ﷺ asked: "Why did you not bring a bunch of ripened dates instead of this bunch containing a variety of dates?"

"I brought this bunch," he explained, "because some people like ripe dates and others unripe dates, while some like partially ripe dates. Thus you may partake of whichever ones you desire."

After partaking of the dates and the cool revitalising water, Nabi ﷺ said: "On the Day of *Qiyaamah*, you will be asked about the bounties (of Allah Ta`ala). Allah Ta`ala will ask: 'You had eaten of the dates which I had created, you drank from the water which I had created and you had taken shelter under a tree which I had created. What good deeds did you do in exchange?'"

Let us ponder over the exquisite clothing that we wear, the sprawling mansions that we live in, the pure and refreshing water that we daily drink and the sumptuous meals that we daily eat! Did it ever cross our minds that we will have to give an account for all of

these favours that Allah Ta`ala has bestowed upon us? If we scrutinize our lives, we will discover that many of us lead a life contrary to the life of Nabi ﷺ. Are we really accomplishing the task that we have been sent for? Despite all our material progress, we have in actual fact retrogressed.

Cause for distress and anguish

Since my arrival here in Kashmir, I have been inundated with people complaining of the overwhelming distress and anguish in their lives. The root cause is that we are seeking contentment and serenity in worldly avenues. Tell me, if a thirsty person searches for water in a chair or a wall, will he find what he is looking for? Certainly not! He will have to draw the water from the river, a well or simply get it by opening the tap.

Similarly, today we feel that, through worldly achievements and gains, we will acquire contentment and bliss. An individual reasons that if he gets a car, he will acquire peace of mind. Allah Ta`ala alone knows the *haraam* banking transactions required to purchase that car. Now, if he is involved in an accident and loses his life, did he gain that peace of mind? Another person feels that if he invests in rail transport, he will also get that peace of mind. The train is derailed and thousands of lives are destroyed. What peace of mind is this? Similarly, if a person invests in the aviation industry and the plane crashes destroying everyone aboard, what peace of mind has he acquired?

Another person reasons that if he becomes the prime minister, he will gain contentment. Observe the lives of most of the present prime ministers and we will realise that this a deception. Many have met a very cruel and humiliating fate. Another person amasses hoards of money, thinking that this will grant him serenity and contentment. If a single termite finds its way to these notes, will he gain that serenity?

Changing our outlook towards life

Muslims are squandering their lives pursuing tranquillity in incorrect avenues. Peace of mind will be found only in the remembrance of Allah Ta`ala.

اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

"Only in the zikr of Allah, will hearts find peace." (ar-Ra`d: 28)

The stronger a person's relationship is with Allah Ta`ala, the greater the satisfaction and contentment of life he will enjoy. A person who is employed in a factory is constantly worried that if his employer becomes angry with him, he will lose his job. But if his relationship with Allah Ta`ala is strong, he will not be troubled with these apprehensions because he will have the true conviction that Allah Ta`ala is the only Sustainer and Provider. If Allah Ta`ala seals one door of sustenance, then He will open another. There is no shortage in the treasures of Allah Ta`ala.

Man is always apprehensive about his future: will I be successful in this venture and will that situation work out in my favour, etc.? But if his relationship with Allah Ta`ala is strengthened, then such fears and apprehensions will be dispelled because he will have the full conviction and certainty that Allah Ta`ala alone is the Protector and Guardian.

Thus, if a thief steals his money or his business goes through a lean period, he will not become overly concerned because he has the certainty that in the treasures of Allah Ta`ala, there is no shortage.

A *buzurg's khaadim* (attendant) came up to him and very sorrowfully said: "Hadhrat! The valuable pearl given to you by the king, is lost."

The *buzurg* lowered his head and after a while replied: "*Alhamdulillah*."

After a short while, the *khaadim* returned and said: "Hadhrat! The pearl has been found."

The *buzurg* again lowered his head and after a short period reiterated: "*Alhamdulillah*."

When enquired to explain this strange behaviour, he replied: "When I was informed that it was lost, I examined the condition of my heart to determine whether I was affected in any way, (i.e. was I grieving over its loss). I found that I was not disturbed by it, hence, I said, '*Alhamdulillah*'. When I was informed of its recovery, I again examined my heart to see if I was affected in any way. I discovered that I was not, hence I again said, '*Alhamdulillah*'. My heart was not attached in any way to that pearl therefore, if it got lost or if it was recovered, both scenarios were equal to me. I did not rejoice at its recovery nor lament at its loss."

This ought to be the outlook of a Muslim. Many such examples can be found in the lives of the Sahaabah ﷺ. They placed total reliance in Allah Ta`ala and not in their capabilities and efforts.

A horse's reaction upon hearing the name of Nabi ﷺ

Zuraarah bin Aufah ﷺ was participating in a *jihad* and he laid forth a challenge to the enemy. The battles in that era were fought in this manner that a combatant from one camp would challenge someone from the enemy camp to a duel. When one of them is killed, a second person would lay down a challenge and thereafter a third person, eventually culminating in a fully-fledged battle. This Sahaabi was engaged in the duel for a long period of time and he realised that his horse was reaching the point of exhaustion.

He grabbed the horse by its mane and reprimanded it: "If today you tire and let me down, tomorrow on the Day of *Qiyaamah*, I will complain to Nabi ﷺ about you."

The horse shuddered, neighed, and plunged itself into the heat of the duel and the enemy was killed. The name of Nabi ﷺ had such an impact on a horse! It is indeed a great shame that the name of Nabi ﷺ has a zero effect and impact in the lives of Muslims today. Their appearance, clothing and lifestyles are in complete contrast with the

sunnat of Nabi ﷺ. The greater a person will adhere to the *sunnat*, the more contentment and serenity (peace of mind) will he experience. May Allah Ta`ala give us all the correct understanding! *Aameen*.